A-14-21 Sel. 4. 36

A CONCENT OF Scripture

by

H: BROVGHTON

242-14

To the moſt high and mightie Prince *Elizabet*, by the grace *of God, Queene of Englande*, France and, Ireland, defender *of the faith, &c.*

THE *vvhole Booke of* GOD (*moſt gratious Soueraigne*) *hath ſo great an harmony, that euery part of it may be knowne to breath from one Spirite. All ſoundeth the ſame poynt: that by* CHRIST *the ſonne eternall, we are made heyres of lyfe: whom they that know not, abide alwayes in wrath. Prophecyes in euery age, the firſt larger, the later narrower, all briefly tolde, all for euent fully recorded: theſe ſhew the conſtancy of this truth. The like reuolutions are of* Abraham, Iacob *and his children together, of* Sems *houſe: and againe to* Iaphets *ſonnes, and all families: wherein the former be ſtampes of the later: ſo that in one ſpeach, an other thing alſo is ſpoken. Theſe ſhew the eye of* IEHOVAH, *and his ſpirite. The kinreds, places, and tymes, the lyghts of narrations, are regiſtred ſo profitably: that it ſhould be a blaſphemy to affirme any one to be idle. Our* LORD *his Fathers are recorded from* Adam, *by* Dauid *and* Nathan, *to his Grandfather* Ely: *likewiſe they, after whom he is heyre to the kingdom of* Dauid. Salomons *line ſo long as it continued: and afterwards they who from* Nathan *were heyres to* Salomons *houſe. So other Families, who came all of one, as from them all come: they by* Moſes *and the Prophets be plentifully expreſſed. In like ſort the places of their dwellings are cleerely taught. The courſe of time is moſt certainely obſerued: euen to the fulneſſe, the yeere of ſaluation, wherein our* Lorde *dyed. Of which time the very houre was foretolde by an Angell*

not ſeauen yeeres before, but ſeuentie times ſeuen yeeres. Dan. 9. 24. *To this all, other* Ebrewes *and prophane* Greekes, *beare witneſſe ſtrongly againſt them ſelues. Theſe helpes be ſtarres in the ſtorye. The frame of all this, with coupling of ioyntes and proportion of body, will much allure to ſtudy, when it is ſeene howe about one worke all Families, Countries, and ages, buylde or pull downe: and find the kindnes or ſeueritie of GOD. For this worke I endeuoured, to call auncient* Ebrewes *and* Greekes, *to further the building of iuſtice & peace, to come from* Salem *and* Athens, *to theſe endes of the earth, the poſſeſſion of* Chriſt: *to ſpeake in* England *the tongue of* Eber *and* Iauan. *This my paynes, I humbly preſent vnto your maieſtie.*

Your Maieſties ſubiect,

Hvgh Brovghton.

THE PREFACE.

Of the families ſprong from Noahs neare poſteritie.

FOR better vnderſtanding of all theſe helpes conducting vnto the holy ſtorie, ſome principall of them, ſet in the entrance, & viewed ſeuerally, will giue greater furtherance. Among ſuch the perſons of *Noahs* families which are poſtes of the holy narrations thorough the Scripture, chalenge a ſtanding in the forefront. *Moſes* & *Ezra* lay them downe ſo narrowly: as to note howe like letters cauſed names, of one name, two, as *Rhodanim* of *Dodanim*, & the Prophets handle ſome of euerie familie: and ſo ioyne them together, that by the more famous the obſcure may be knowne. *Ezekiel* in their traffique with *Tyrus* bringeth a goodly companie, Chap. 27. So that their dwellings by good notes there may be knowne. Likewiſe *Ezekiel* nameth many of *Iapaetonidæ* (as *Heſiod* termeth them) in the number of Greekes, firſt troublers of Iſrael, hauing gotten ſome wealth after their returne: with ſome of *Sems* houſe and *Chams* among them: vnto a further cleare certaintie of their moſt ancient ſituation. *Eſay*, *Ieremie*, *Daniel*, *Naum*, *Abbakouk*, *Sophonie* and *S. Luke* touch other families. And Chanaans houſes, with *Ebers* offſprings are commonly handled. The heathen ſhew alſo that God ruled their pennes, being to none ἀμάρτυρος vnteſtified: in that they ſetled nations agreeably with Moſes for names and place. To ſhew this by particulars, I will lay downe the Ebrew names of *Noahs* houſe: which vnvowelled may admit ſundry pronouncings, as euen tranſlaters ſhew. With them ſhall go the Engliſh, and ſuch as heathen writers in this kind bring moſt fit, for them. A learned linguiſt ſhall ſee therein moreouer how the an-

cient vſed communion in vowelles and conſonants, that wiſedome which * *Pythagoras* held moſt high to compriſe all ſoũds of voices in few marks of letters. I wil begin with the eldeſt of *Noahs* ſonnes, how in countreys or families, kings, mountaines and riuers, which things beſt continue antiquitie, their names continued.

* So *Plato in Cratylo* wan his chiefe praiſe for the ſame skill.

יפת.		**Iapheth.** *His ſonnes.*	ἰαπετός. *Heſiod.*
גומר.	1	Gomer, or Gamer in the 70.	Καμαρῖται, κιμμέριοι. *Both in Dionys the Geographer.*
מגוג.	2	Magog.	*Magog in Plin. Alſo Iagog & Magog in the Arab. Geogr.*
מדי.	3	Madai.	Μῆδος.
יון.	4	Iauan.	Ἰάων, *a Greek.* ε *Æſch.* ἰάων. ποτ. *Dion.*
תובל.	5	Tybal.	Τιβαρηνοὶ, θαλβὶς, *and by the like Ebrew letters,* ת *and* ת χάλυβες.
משך.	6	Meſhech.	Μόσχος, μάζακα.
תירס.	7	Thiras.	Θρᾷξ, τρῦγες, τρῶες. *Strab.*

Gomers ſonnes ariſing from καμαρῖται and κιμμέριοι.

אשכנז.	8	Aſcenas, or Axenas.	Ἄξενος πόντος, Ασκάνιος ποτ. *and kings all theſe about Pontus. So in Ier.* 51.
ריפת.	9	Riphath.	Ριφαθαῖος *in Ioſephus.* ῥιφαῖοι *mounts neare the other.*
תוגרמה.	10	Thogarma, or by 70. Thorgama.	Τιγράνης *kings of Armenia. Turcæ in Plinie are neare,* Ἰύρκαι *in Herodot.* Τρωκμοὶ *in Ptol. & they in Ezek.* 28.

All theſe ſetled firſt in Aſia, and drew North and Weſt to Moſcouia, Germanie, and by ſmall numbers vnto our quarters. But the Scripture medleth with their ancient vndoubted dwellings.

The ſonnes of Iauan: whoſe name continueth for *Greekes vnto this day in records: in Aeſchyl. Perſæ.* the Arabique and the Syriaque, Rom. ch. 1.

אלישה.	11	Eliſha.	Αἰολεῖς. *A nation long vnmixt in peculiaritie of a Greeke dialect.*
תרשיש.	12	Tarſhiſh.	Τάρτος: *On the ſea: which might either take or giue the name* תרש, *the Sea. Tarteſius might be of a colony thẽce*

13 Kittim

כתים.	13	Cittim. *Num.*24. *Es.* 23. *Dan.*11.	Κίτιοι; Μακεδία. *Cilicia and Cyprus by old Greekes, Macedonia and Italie by the Bible are Cittim.*
דדנים.	14	Dodanim, or Rhodanim: *whichname ſheweth that the old Ebrew is yet, in* ר *and* ר *alike.*	Δώδων, Δῶρις, and Ροδίοι *in the Greeke tranſlation. Thiras, Riphath, and this name are, for nations, not mentioned in the Prophets: omitting one in each family: & anoyding curioſity.*

Sems ſonnes.

עילם.	15	Elam. *Eſa.*21.	Ελαμίται, *Act.*1. Ελυμαῖοι.
אשור.	16	Aſſyr.	Ασσύρ.
ארפכשד.	17	Arphaxad.	Καδδύσιος. *By the later part, after the*
לוד.	18	Lyd.	Λυδός. *(Ebrew.*
ארם.	19	Aram.	Αραμαῖος, ἄραμος, ἄριμος. Ραμβαῖοι,

Strab. 16. *as* רמים *with plaine learned skil of Grammer* ב *for* מ.

Arams ſonnes.

עוץ.	20	Vs, *or* Aus.	Αυσῖτις, Αυσίη.
חול.	21	Chul.	Χόλλη.
גתר.	22	Gether.	Απραγαλή, Αθάρα, Δερκετώ.
מש.	23	Maſh.	Μάσιον, Μυσός.

Ioktans ſonnes.

אלמודד.	24	Elmodad.	Ελδιμαῖος, Ημωδός.
שלף.	25	Shalaph.	Σαριφοὶ, Σελήβιοι.
חצרמות.	26	Hatzarmaueth.	Σαρμάτης.
ירח.	27	Iarach.	Αραχώσιος.
הדורם.	28	Hadoram.	Ινδός, Ωρίται. Ρίμμιος.
אוזל.	29	Vzal, *or* Auxal.	Αυζακία, Ωξος, Ωζος.
דקלה.	30	Diklah.	Δικελλεῖον, *Herod.* Θᾶκές. *Ptol.*
עובל.	31	Obal, Ghobal.	Οιβαρεῖς, Καζολίται. *Ptol.*
אבימאל.	32	Abimael.	Αδος ϗ Ιμαοί.
שבא.	33	Sheba.	Συηβοὶ, Σάβαι.
אופר.	34	Ophir.	Ωφαρος ποτ Ωφαρίται. *Plin.*
חוילה.	35	Chauila.	*This name in Greeke I find not.*
יובב.	36	Iobab.	Ιβοὶ. Ιωμὰν τὸ, μ αντὶ τοῦ β, ϗ ἰωβάρης ποτ.

All theſe ſauing *Chauilah*, haue I found in famous Heathen for monuments Indian, or neare vnto them: The Arabique Geographer hath חרמות for Sarmatia, exact as in Ebrew. Who though he be a Chriſtian, ſo that his teſtimonie againſt an Atheiſt ſhould be litle, yet therein I thinke he had Heathen for his warrant: or liuely ſtirred others to thinke vpon *Moſes*: and ſent them to further ſearch.

חם Cham, *or* Am. *Pſal.* 105. Χάμμις, Αμμων.

Chams ſonnes.

כוש	37	Cuſh.	Κῦσα πολ. *And in the Arabique Geographer cometh Cuſh and Cuſha often, a name of cities in Barbaria, and neare Ægypt: remaining in Ptolemy onely for a riuers name.*
מצרים	38	Mizraim.	Μίσρα. *This is yet the name of Ægypt through the Ebrew and Arabique gen. Mat. 2. Act. 2. and in the Geographer:* Μισρα *by Cedrenus.*
פוט	39	Put.	Πάπα, *in Ptol.* Φαΐδων.
כנען	40	Canaan.	Χαναναία χνᾶν ἢ χνὰς ἀπρῶτις μετωνομασθεὶς φοίνιξ. *Sanchuniathon.*

Cuſh his ſonnes.

סבא	41	Saba.	*Amongſt theſe*	Σαυᾶ.	ἴσχησε τὴν ἀπὸ Ναχὼρ, Λὼτ, Χετλαὰ, Ισμαὴλ καὶ Ησαὺ συμμιγέντες τούτοις ἐποίησαν Αραβας ἢ Ερημουὺς τουτέστι συμμίκτους.
חוילה	42	Chauilah	*dwelt the ſons*	Αευλα.	
סבתה	43	Sabatha.	*of Nachor, Lot*	Σαύβαθα.	
רעמה	44	Regmah.	*Ketura, Iſmael*	Ρέγμα.	
סבתכא	45	Sabtecha	*and Eſaw.*	Σαβαχὸς.	

Regmah his ſonnes.

שבא	46	Sheba.	Σαβαῖοι, Ασαβᾶ.
דדן	47	Dedan.	Δέδεςαι ἴσως. *Strab.*

Mitzraims ſonnes.

לודים	48	Ludim.	Λάθων καὶ Λαυδ ποταμὸ.
ענמים	49	Anamim.	Νᾶβαι, Νομάδαι, Αυβις, Ορυξις.

Lcha-

להבים.	50	Lehabim.	Λίβυες.
נפתוחים.	51	Naphtuchim.	Ναφθὼ Ναβάθαι.
פתרוסים.	52	Pathruſim.	Φαρύσιοι.
כסלוחים.	53	Caſluchim.	Ξυλικτεῖς.
בפתורים.	54	Caphtorim.	Καφὰ, ἢ Θάλα, Σεβρόης.
פלשתים.	55	Philiſtim.	Παλαιστῖνοι.

Thus heathen remember theſe Patriarkes monuments, more ſtrictly for euerie letter, then lightly any proper names are turned into any other tongue: and they call themſelues vnto *Moſes*, to learne how all the earth was repleniſhed from one man. Vpon theſe all the Ebrew ſtories go: that one marking how manie of them God had openly dealt with for Iſrael, might as well ſee when the records ſhould be made vp, and our Lord come in the fleſh: as in building, the groundworke would ſhew the greatnes of the whole, and when it might be finiſhed. Beſides all heathen learning ſprang from theſe: as their gods, [a] *Iapetus*, [b] *Derceto*, [c] *Ammon*, [d] *Cœum*, [e] *Anubis*, [f] *Alilat*, and ſuch. Likewiſe their bragging of antiquitie after the earth had bene couered with waters at the firſt: as in Diod. 1. Æthiopia, Phrygia, Athens and others, from theſe occaſions pleade their primacie. Beſides, all heathen fame of kingdomes, inuentions, artes and fables all flowed hence: which all, honour this part of *Moſes*.

a *Heſiod.*
b *Strabo.*
c *Ouid.*
d *Vergil.*
e *Strabo.*
f *Herodot.*

How the holy writers teach to ſettle the nations.

THeir ſituation is taught by their Marchandiſe, as I touched from Ezek. 27. by their warres, as Ezek. 38. Ier. 51. or by mention of their calling vnto the Goſpell: as Eſa. 66. Theſe trafiqued with *Tyrus*, *Meshech*, *Tubal*, *Togarma*, *Iauan*, *Elishah*, *Tarshis*, *Cittim*, *Aram*, *Dedan*, *Sheba*, *Regma*, *Put* and *Lud*. So in *Seleucidæn* warres Ezek. 38. theſe come, *Gomer*, *Magog*, *Parus* of *Elam*, author of *Paraſia* and *Perſia*, *Madai*, *Meshech*, *Tubal* and *Togarma*. So *Madai* and *Aſcanas*: or as the Ebrew kind expreſſe ξ, Ἄξενος, *Axenos*: which name as *Euſtathius* ſheweth was the old of *Pontus*: though after, Greekes thought it Greeke: and in force, Vnhoſpitall, as *Ouid* after them, and, for better fame, called it, *Euxinus*. *Cush*, *Put*, and *Eubim* come in *Dăniel* for the ſame wars. Vnder Babels yoke, theſe are prickt: *Mizraim*, *Philiſtim*, *Dedan*, *Elam* and *Madai*. For their calling vnto the Goſpell, theſe extremes are named: the nations of *Tarshish*, *Lud*, and *Pul*, *Tubal* and *Iauan*: theſe are the extremes of the firſt diſperſion.

Often later names illuſtrate: as *Araret* & *Meni* (whence Armenia is compounded) being ioyned vnto *Aſcanaz* or *Axenos Pontus*. And thereby *Aſcanaz* ſeate is famous. *Pul* and *Cub* are offſprings: of the one the kings about Cyren are *Ophellæ*, the *Phul*, alſo *Pal-antias Lake* in *Plinie* and *Pallas* feigned there. And of the other, Κύφη and Κώβιον are in *Ptolomy*. So *Put* ioyned with *Lud*, and *Lud* with *Cub* and *Pul* and *Cush* with *Mizraim*, all do make their ſeates vndoubted: and the high God ſo teacheth vs, that not a name in theſe families cited in the Prophets ſhould be without his vſe: nor yet curiouſly vſed. *Iaphets* ſonnes are all cited in nations, ſauing one of a companie: *Sems* all ſauing our Lords father: (who looked for an higher land) & the next *Lud*: whereas yet *Lud* in generall may containe both. Of *Iockanes*, *Hodo-ram* is taken to ſhew the ſeats of the reſt, and Ophir ſheweth their large increaſing. Likewiſe in *Sheba* & *Seba* Pſal. 72. *Ioktan* once: *Cush* twiſe, & *Abraham* once may be cõtained. *Regmahs* two houſes are famous families: and of *Mizraim* the more halfe, *Lud*, *Lubim*, *Pathros*, *Caphthor*, *Palesheth*. Thus the God of knowledge powred grace into his word, to beautifie and trimme the brightneſſe of his glorious gouernement of *Adams* ſonnes. And in ruling the heathen to bring nations names agreeing in letters and place exactly, he calleth vs to marke his watchfull eye ouer all countreyes: for their owne vſe in time. This, I truſt, will open a gate into the Paradiſe of the holy ſtorie: when the auncient men with their places are conſidered. Some of the ſpecialleſt ſhall be layd downe in this Mappe: by which the reſt may be gueſſed, whereabout they firſt ſeated. And two cities muſt be layd down alſo with ſome declaration, here: Ieruſalem and Rome. Ieruſalem in Chanaan held the ſight of eternall peace, vntil Chriſt brought all nations vnder the couenant by his death. He was kild by the authoritie of Rome: refuſed of the Iewes. Becauſe all nations could not depend vpõ one citie: he ſhewed by his Apoſtles a new Ieruſalem from heauen for all the world, and deſtroyed the old. And Rome for killing of Chriſt, is the onely curſed citie of the world. Apocal. 17. The Papiſts who thereupon graunt Rome curſed by the authoritie of God, ſhould ſhew as good a diſcharge from God touching a bleſſing. But that cãnot be done. Therfore the expreſſe word bindeth all to hold their open põpous authority & place curſed ſtill.

Of

THE PREFACE.

Of the times, without skill wherein truth of narration cannot be made.

THe times from the creation vnto the redemption muſt be viewed no leſſe, or more, then the former points. For by them chiefly the right and light of Concent appeareth. They are plain in a three fold ſtrēgth: firſt in an whole of 5. chains faſtened together: Secondly in parcels, both fortifying euerie part: and yet of purpoſe bewaring of making vp an whole chaine, leſt the principall ſeeme needleſſe: onely the laſt is of purpoſe doubled. And thirdly, they are ſtrong by like reuolutions, plaine and pleaſant. Euerie one of theſe is wonderful. The whole of fiue partes, ſtandeth vpon ſo many ſeuerall fit matters. One is meaſured by the fathers ages (till one of them loſt all honour) from *Adam* to *Terah* his death. *Terah* fell to idoles: and that honour was to ceaſſe by him. Then the promiſe of Chriſt draweth out to the lambe, temple, and Iſraels continuance with the temples religion: which 36. yeare ended, as the kingdome parted, vpon *Salomons* death. The third meaſureth the kingdome of Iuda. And all theſe go through Gods owne peoples ſtanding. The fourth is from Babels raigne of 70. yeares, whereof full 18. are paſt, afore it faſteneth vnto the other. The fifth and laſt giueth Iuda a leaſe of prerogatiue in their land ſeuen times ſo long as Babel tyrannized: full and exact 490. yeares, and telleth aforehand that then Chriſt ſhalbe king. And this for certaintie is doubled: made vp wholly by the parts: 49. 434. and 7. with ſtories fringing the firſt and the laſt part. Theſe are euident vnto all eyes: and no leſſe ſtrong then the power of the Almighty. And it is one of the wonders of the world, that euer anie that read the Bible ſhould either miſſe to ſee them, or to faſten them aright. The faithleſſe Iewes themſelues when they mind truth, hold euery one of thē aright. Such as ioyne *Abrahams* leauing of Charan vnto his fathers death, cut off all doubt vnto *Salomons* death. And *Philo* the true not the forged, telleth that none who reade the Law, can be ignorant of that: moſt agreeably to the euidence of the Ebrew texts diſtinction of *Perasha* or ſection, plainneſſe of order in the words and nature of the matter. The continuance of the Temple which fel with the kingdom, is rightly caſt by a principal Rabbin in *Abr.*

Ben Dauid his *Cabalah* euen from the Iewes heart and true meaning 427. yeares, with an expoſition in what ſenſe they ſay the firſt Temple ſtood 410. euen becauſe ſince *Ioakim* the king fell to be vnder Babell, they held the Temple as not being: euen 17. yeares afore it flamed. For the captiuitie they agree vniuerſally. And for the prefixed time of our Lords death *Aben Ezra* deſerueth to haue his Ebrew wordes made famous ouer the world. Thus they ſtād: שבועים שבעים נחתם מסגוא דבר בתחל'ת תחנוני דניאל' ולחתם משיח קדש קדשים, that is, *The ſeauentie ſeauens are, from the beginnig of Daniels prayer, to ſealing Meßias (vvhich is Chriſt) the holy of holy.* So the whole is made vp by the enuious Iewes: that Chriſtians might marueil, how this ſunne could be cloudie in their eyes, after the raine ſo gracious vpon the graſſe. For the ſecond point, the parcels, I handle them in their places: but of the firſt chaine I muſt here ſpeake. By the fathers, I ſhewed, it was drawne. Ten of the firſt are fathers not onely to our Lord, but to all nations. The worthineſſe of their ſtory maketh them the goodlier ſtarres. Thriſe their age is recorded: how old they were when they begat their ſonne: how long they liued after: and how much thoſe two numbers make. The ſecond row, who liued together, and how long. The matter of that will keepe all that weigh it from miſclaſping the parcels of the chaine: by which this firſt conſiſteth vnlike the other following. Of which, parcels vnmade vp muſt be well noted, as 63. betwixt *Ioſeph* and *Moſeh* be vnparcelled. That ſpace, for memorie I call a *Climacter*: not regarding any pythagorique thing in the number: nor finding anie thing famous in that number. Of 480. betwixt the Lambe and Temple, onely 17. for Ioſuah be vnrecorded. For Iudahs particulars 11. of Anarchie: and for Babels, the two laſt kings times. The chaine of Chriſt as I ſhewed is for ſingular heauenly vſe, fully made vp by the partes. Now the third ſtrength is like reuolutions. They are ful many, for large and ſhort ſpaces. In their due places the reader ſhall finde them: in the firſt chaine for the fathers liues: after for continuance in Chanaan and Ægypt: for *Noahs* arke and *Salomons* Temple: for the Sabbath and 70. of captiuitie 2. Chro. 36. for the Iubilies and redemption, and twiſe cited by *SS. Steuen* & *Paul*, as if they had bene open teſtimonies Act. 7. and 13. This for the times the day ſtarre of the narration.

A MAP OF THE EARTH WITH names (the most) from Scriptures

He Stretcheth the NORTH vpon the Empty

WEST

EAST

Many from the East & West shall sit with Abraham in the kingdom of heauen Mat 8.11

The Kinges of Tarshish shall bring pre sentes psal 72

There are twelue houres in the day? John 11

Tarshish

Ophir

Who shut vp the Sea with doores? Iob 38.8 God hath set a bond wthin it shall not passe. psal. 104

Tarshish

Seba and Seba shall bring gifts psal 72

Tarshish

The Chamberes of the South Iob 9

EAST

WEST

SOVTH

WHEREVPON ARE THE PILLERS OF THE EARTH SET? OR who layed the corner stone therof? God hangeth the earth vpon nothing Iob 26

A CONCENT OF SCRIPTVRE.

HE heauenly Concent of holy Writers, who haue penned for vs the booke of Trueth, is needefull to be knowen for to ſtrengthen our Fayth: that we may ſee a conſtant agreement in ſeueral ages, for matters often tolde in diuers partes and maner. Touching that, I labour in this Booke to lay downe certayne principall heades, drawen through the whole body of Scripture. The beginning ought to be from him who is A & Ω, the beginning and the ende: who filleth all with his goodnes. Thereof this is a true ſaying, and founde intertaynement of all the faythfull: that GOD is one, and there is none but he. Of this, that is grauen on the Gate of that firſt & great Commaundement: * *Heare ISRAEL*, IEHOVAH, *our GOD*, IEHOVAH, *is one*. Whom if we loue with all our hart, minde, ſoule, and ſtrength: and holde them happie whoſe [a] God IEHOVAH is, we muſt learne to know him aright. The name IEHOVAH importeth *BEING*, which the Eternall ſayth is his name. [b] Vnder this name & nature, there be three, the Father, the Worde, and the holy Ghoſt, and theſe three are one. The WORDE is the Sonne, and he is [c] IEHOVAH, as *Iohn chap.12,41.* expoundeth *Eſa.6,9.* The holy Ghoſt is [d] IEHOVAH, as *Paul* expoundeth the ſame text of *Eſay*, *Act.28,25.* This name is opened thus: WHO WAS, WHO IS, WHO WILBE. The name [e] *IAH*, and *EHIEH*, [f] (I, AM) are of the ſame force. Though mens blind hartes can not thus know God: the Scriptures are manifeſt, that teach the Trinitie, and the holy Tongues of all ages ſo ſpake of God. Moſt playnely is that ſhewed in the beginning and ende of our Lord his preaching. *Mat.3,16. and 28,19.* For that purpoſe God geueth him ſelfe a name [g] *ELOHIM*: which is in meaning MIGHTY, in forme plural, as Grãmarians ſpeake: which as prophane men ſpeake it, by frame of language ſoundeth GODDES. God woulde neuer ſo ſpeake of him ſelfe, vnleſſe he woulde haue vs to conſider thereby the Diuine perſons.

Ebr.1,1.

Apoc.1,8.

* *Deut.6,4. Mark.12,29.*

[a] *Pſal.33,12.*

[b] *1.Iohn.5,7.*

[c] Ramban the Caballiſt noteth that Chriſt is called Iehouah, vpon Gen 34. from Ier.23,6. and.33,16.

[d] יהוה.
[e] יה.
[f] אהיה.
[g] אלהים.
The forme plurall in Elohim is rightly noted of many learned in Ebrew, to import the diuine perſõs. That ſhould not haue bene blamed of others.

sons. For the forme were dangerous, if neceſſitie required not knowledge of diſtinct Diuine perſons. The enemies graunt a myſterie in that forme, with attributes plurall: *Aben Ezra* vpon *Pſal.11.* who alſo citeth *R. Iapheth*, there, and *Bochai* vpon *Gen.1.*

This name hath alſo a forme ſingular [5] *ELOAH*, and a ſhorter [6] EL. Theſe formes ſingular are fit to teach of the vnitie of Godhead: and likewiſe the other, when the attributes ſpeake of one, as *ELOHIM*, (GOD) he created. But to manifeſt diſtinct perſons often do the tearmes ioyned ſpeake in the number of many: as yf I ſhoulde ſay, THEY God. * *Gen.20.13.* They God cauſed. *2.Sam.7.22.* They God went.

[7] SHADDAI alſo doth God call himſelfe, MIGHTY, RICH, or ALSVFFICIENT: though the Greeke Diuines retaine not the letters, but in a compoſition TZVRI SHADDAI, *My rocke is God.* The Heathen of olde hearde of theſe names, and turned them to * ſundry Goddes. But *Iſrael* did not ſo. All faythfull know that God is one, and the perſons three: and that he rewardeth all them that ſeeke him in ſpirit and trueth: who is a ſpirit eternall, infinite, holy, iuſt, and mercifull. Vnſearchable are his iudgementes: but the open thinges are for vs. GOD hath choſen vs in CHRIST, before the worlde was made: and of eternitie knew all his owne workes. In ſixe dayes God made all creatures, Man laſt, and gaue them a commaundement: which how ſoone they brake, *Moſes* turneth to tell after mention of the Sabbath. The Lord reſted the ſeauenth day from creating, and appoynted that day for Holy reſt: which the † Fathers obſerued before *Moſes.*

Now the man and his wyfe were both naked, and were not aſhamed. Ouer them God gaue his Angels charge: but ſome Angels ſtoode not in the trueth, nor kept their ſtanding, but fell as ſtarres from Heauen, & became an enemious company, and ſlaunderers of God. In Ebrew Satan, and in the Greeke Deuels. Of beaſtes the Serpent was ſubtileſt: into whom Satan entred: ſpake to the woman againſt God, and his commaundement: perſwaded her, who drew the man alſo to breake the commaundement. Then they both became dead in ſinne. So from the * beginning, as ſoone as man was, Satan was a lyer and a murtherer: and therefore maruell not that the wrath of God

[5] אלוה.
[6] אל.

* The faythles Iewes can not tel what to ſay of theſe playne places, as appeareth in Maſſechoth Sopherim, cha.4.

[7] שדי.
ἰβαὼ, ἰαὼ. Ελωαμ, Ιλως, Σαδδὶ &c. ἰλαιὼ for יהוה.

* In Euſeb. 1. præpar. *Ebr.11,6.*

Iohn.4,24.
Rom.11,33.
Deut.29,29.
Epheſ.2,4,5.
Act.15,18.
Exod.20.

† Ramban vpō Gen.26.fol.46 and Aben Ezra vpon Exo.20.

Pſal.91,11.
Iohn.8,44.
1.Iohn.3,8.
2.Pet.2,4.
Iude.6.
Epheſ.2,1.

* The Syriaque Iohn.8,14.15, Men Beriſhith: that is by all Rabbines, with in the dayes of creation.

God is ſo vehement vpon ADAM through all his generations, becauſe quickly ſinne was committed to the extremitie. The circumſtances ſhew the ſpeedines of it. Satan woulde omit no time: the woman if ſhe had been practiſed better, woulde not ſo ſoone haue erred: their ſpeach ſheweth that no Fruite had been eaten before. Doubtles the woman fell a Virgin: and if they had ſtoode but a ſhort time, the * bleſſing of God had not been in vaine for *propagation. Aboue all reaſons this muſt be conſidered, that the Redemption was to be ſhewed preſently vpon the Creation. For that is the fitteſt to mooue men to holde it: and *God omitteth nothing that beſt helpeth to that. This ſhould mooue all men to put no truſt in them ſelues: for that * *Adam* hauiug once iuſtice, and true holyneſſe, *did not lodge one nyght in honour, but became like the beaſtes that peryſh.* And the lyght that ſhyneth in darknes, mooued men of all religions to holde this. For this opinion hath been euery where receyued, That they fell the day of their creation. So the Iewes § generally hold. I neuer heard of one that was of an other iudgement: and yet many of them ſee not how fitly they ſay, for the Redemption by the ſeconde *Adam*. The Heathen * Chriſtians haue helde this from the beginning. The Greekes *Ireneus, Chryſoſtome, Theodorus, Theophylact,* and *Cedrenus* age. They haue a common ſentence at this day, in ſpeach of *Adam:* * That in one day he was formed and deformed: by *dryuing out of the Garden.* What ſhoulde I name Latines, as *Auguſtine* and *Bernarde?* the * ſimpleſt learned this much. *Adam* might better then *Iob* curſſe the day wherein he was made: and yet CHRIST is then promiſed a Redeemer. Thereupon *Adam* nameth the Woman *LYFE:* ſeeing how ſhe redeemed from death, ſhould be the mother of Chyldren, that by CHRIST myght lyue for euer. The affections of children to their mothers, ſhould moue them to know the trueth of this poynt. I will once againe in fit place, repeate this: and hence to Chriſt his death, will, by yeeres, expreſſe the direct ſtate of the World: repeating theſe laſt poyntes, of the ſpeedy fall, and comfortable Redemption.

Menachem vpon Gen. 3.

* Iuſt. Mart. againſt Trypho.

*Caluin Gen. 3

*Eſay. 5, 4.

* That in Pſal. 49, 10. is holdē of Clem. Tal. San. Nathā, Menachem, and Midras Tillin, to be ſpoken of Adam.

§ Rambam, More, chelek. 2 Perek. 30.

* Bibliander preface in Chron.

* Τὴμερα ἐπλάδη ἡ ἐξελάδη.

* Euen Chaucers pardoner, Fol. 66. They haue ſtrange eares, eyes, & mindes, that holde this a curious or vncertayne poynt, and loue to deny it.

P. Martyr, & H. Bullinger, Gen. 3.

Adam *falleth before the woman is called* Eue: *and* Christ is promised a destroyer of the deuils workes.

Sacrifice is a seale of iustice, geuen by fayth.

ADAM: *his yeeres.*

| | | |

After the Promise.					World.			Before the birth of Christ
	76		is geuen, that *CHRIST*			*The Law which was 430. yeres after, cānot disanul the Couenāt, that it should make the Promise of nōe effect. Gal. 3.* Senear *serueth* Elam, Ellasar & Tidal, *with thē fall before* Abrā: *so do the same natiōs fight & fal by the* Ebrewes. *Dā. 7. being 4. troublesome beastes, whose images Rome beares for armes in one, cutting christiās. Ap. 13. as* Cittim *should* Eber. *Nū. 24.*		
	77		*should* be the sonne of					
	78		*ABRAM* after the flesh.					
	79		*Gen. 12.* 430. yeeres before					
	80		the Lawe. *Gala. 3, 17.*					
	81	‡	*SEM* in *Canaā* called *Mel-*					
	82		*chisedec* king of *Salem*, a fi-		2090			
	83		gure of the Sonne of God,					
	84		blesseth *Abram. Gen 14.*					
10	85		HAGAR the bondwoman			ISMAEL *is borne. Gen. 16.*	1	
	86		an *Egyptian*, is geuen to			*It is written.* Abram *had two*	2	
	87		*Abram. Gen. 16, 2.*			*sonnes, one by a seruāt, an other*	3	
	88		ARPHAXAD *dieth being*			*by a free woman: these are the*	4	1830
	89		438. *yeeres olde. Gen. 11, 13.*			*two Testaments:* Sinai & Ie-	5	
	90	‡	*Iust* Lot *freteth at the vngodly*			rusalem. *Gala. 4, 22.*	6	
	91		*The curse of* Cham *vnto* Ca-					
	92		naan *here begīneth to appeare,*		2100	*Fayth was imputed to* Abra.	7	
	93		*measure for measure: Who mock-*			*when he was vncircumcised:*	8	
	94		*ked his Fathers nakednesse: in*			*after receyued he the seale of*	9	
20	95		*whose posteritie filthy nakednes*			*righteousnes of his former fuith,*	10	
	96		*brake out. An ensāple of filthy-*			*that he should be the Father of*	11	
	97		*nes punished in euerlasting fire*			*the beleeuing, circumcised, and*	12	
	98		*is shewed in the destruction of*			*vncircūcised: that righteousnes*	13	
	99		SODOM *and* GOMORA			ABRAHAM } *myght be*	14	1820
	100		ISAAC born. *Gē. 21.* the se-		*	*and* Ismael are } *imputed to*	15	
	101	1	uenth frō *Eber. They are not*			*both circumci-* } *them also.*	16	
	102	2	*all childrē that are* Abrahams		2110	*sed. Gen. 17, 16.* } *Ro. 4, 11.*	17	
	103	3	*seede. Rom. 9. but in* Isaac *shall*		*	Moab & Ammon *born. The*	18	
	104	4	*thy seede be called. Gen. 21.*			*childrē of iust* Lot *vnawares.*	19	
30	105	5	ISMAEL & *Hagar* are cast		☞	*HERE begin the first mani-*	20	
	106	6	out of *Abrahams house.*			*fest afflictions of* Abrahams	21	
	107	7	*Gen. 21, 14.*			*seede, by* Ismael *the* Egyp-	22	
	108	8	As then he that was borne			tian *by* Hagar 400. *yeeres,*	23	
	109	9	after the flesh, persecuted			*before the comming from* E-	24	1810
	110	10	him that was after the spi-			gypt. *Gen. 15, 13. & Act. 7, 6.*	25	
	111	11	rite: euen so is it now. But			400. *yeeres* Abrahams *seede*	26	
	112	12	what sayth the Scripture?		2120	*was to be a soiourner in a land*	27	
	113	13	Cast out the seruant, and			*not theirs, that is, not* Egypt	28	
	114	14	her sonne. *Gal. 4, 29.*			*onely, but also first* Canaan:	29	
40	115	15				*vnto which in the* 4. *age* Is-	30	
	116	16				rael *should returne, to holde it*	31	
	117	17				*their owne. These* 4. *are* Ko	32	
	118	18	SELAH dieth, being 433.			hath 1, Amram 2, Aaron 3,	33	
	119	19	yeeres olde. *Gen. 11, 15.*			Eleasar 4, *who parted the*	34	1800
	120	20	ISMAEL hath 12. Duke-		2128	*lande. Iosuah. 14.* Kohath		
			domes			3B	*was*	

After the	KINGE.			WORLDE.		CHRIST.	
	121	21	donne the land of *Cush*,		*was one of the 70. Gen. 46.*	35	Before the birth of
	122	22	in whom *Sem* ruleth *Cham*.	2130	*he liued* 133. *T.* Amrā 137.	36	
	123	23	Vnto this time *Ismaelits* fo-		Moſes 80. *whē* Iſrael *came*	37	
	124	24	lowing *Mahomet*, trouble		*forth, al is but* 350. *in extre-*	38	
50	125	25	the churches for their ido-		*mitie. Wherefore in* Egypt	39	
	126	26	latry, & are deſcribed. *Ap. 9.*		*they could not be* 400. *yeres.*	40	
	127	27	For neare *Euphrates, Turkes*		215. *after the cōming of* A-	41	
	128	28	& *Ismaelites*, diſcōtent with		braham *into* Canaan, *but*	42	
	129	29	*Tangolipex* ſonne of *Imbrael*		70 *ſoules of* Abrahās *loynes*	43	
	130	30	king of *Babel*, ioine force &		*goe into* Egypt. 215. *yeeres*	44	1790
	131	31	ſet vpō *EVROPE*, then ido-		*after that*, 600000. *valiant*	45	
	132	32	latrous. *Cedrenus, Volaterran.*	2140	*men come foorth.*	46	
	133	33	ISAAC is bound, & layde	☞	Abraham *ſhewed his loue in*	47	
	134	34	vpon the Altar to be ſacri-		*not ſparing his onlysōne:* God	48	
60	135	35	ficed. *Gen. 22. 9.* So Chriſt		*ſhewed his loue in not ſparing*	49	
	136	36	was bound. *Mar. 15.*		*his only ſonne. Rom 8, 32.*	50	
	137	37	SARAH *our mother D. being*	☞	Sarah *is the only* womā *whoſe*	51	
	138	38	*127. T. old. Gē. 23. whoſe daugh-*		*whole age is in Scripture.*	52	
	139	39	*ters the faithful are. 1. Pet. 3. 6.*		*After* Sarahs *death*, Abrahā	53	
	140	40	REBECCA *is maried to* Iſa-		*marieth* Keturah: *and to his*	54	1780
	141	41	ac. *Gen. 25. to* Rebecca *when*		*childrē by her giueth ſubſtāce,*	55	
	142	42	*ſhe had conceiued by one, euē our*	2150	*& ſendeth them forth into the*	56	
	143	43	*father* Iſaac, *before the childrē*		*East.* Suach *is of his sōnes, of*	57	
	144	44	*were borne: and when they had*		*whom cōmeth* Bildad *Iob. 2.*	58	
70	145	45	*done neither good nor euil, it was*		Theſe families, I thinke,	59	
	146	46	*ſayd*, The elder ſhall ſerue		are tearmed the Children	60	
	147	47	the younger. *Rom. 9. as it is*		of the Eaſt. *Iob. 1.*	61	
	148	48	*written, Iacob* I haue loued,			62	
	149	49	*Eſau* I haue hated. *Mala. 1.*			63	
	150	50	SEM dyeth, being 600.	☞	*Whereas the holy ghoſt noteth*	64	1770
	151	51	yeeres olde. *Gen. 11. 11.*		Moſes *deſcription of* Melchi-	65	
	152	52	Of him many thinges are	2160	ſedec, *that he hath no menti-*	66	
	153	53	to be ſayd, which are hard		*on of his father nor mother,*	67	
	154	54	to be vttered, becauſe we		*ſome think that* Melchiſedec	68	
80	155	55	are dull of hearing. *Heb. 5.*		*cannot be* Sem *becauſe his fa-*	69	
	156	56	*GOD was not aſhamed to be*		*ther is mētioned. But they are*	70	
	157	57	*called the God of* Sem: and		*deceiued. For it is ſpoken not of*	71	
	158	58	Sem *is the firſt in this honour.*		*the whole Scripture: that he*	72	
	159	59	*Gen. 9.*		*hath no els where a father, but*	73	
	160	60	IACOB & Eſau *born. Gē. 25.*		*of that particular text of* Mel-	74	1760
	1	61	*the 22. generation frō* Adam,		chiſedec. *Gen. 14. Now who*	75	
	2	62	*which 22. ages are compared to*	2170	*but* Sem *ſhould be that moſt*	76	
	3	63	*the 22. letters of the Hebrew*		*royal king, king of iuſtice, ſacri-*	77	
	4	64	*tongue.* Epiphan *in* Ancorat.		*ficer to the high God: euē whē*	78	
90	5	65	*th: old Teſtamēt is parted accor-*	2173	Terah *had fallen, with the*	79	
			dingly		reſt		

After the
6 66 dingly into 22. bookes. Eusebe
7 67 Nazia. Hier. the Apocrypha
8 68 reiected: which were not knowē
9 69 when the Massorites recke-
10 70 ned all the letters in the Pro-
11 71 phetes. Elias: Massoreth.
12 72 Iacob toke his brother by ꝑ heel
13 73 in the wōbe, & by his strēgth he
14 74 had power with God. Hos. 12. 3
100 15 75 ABRAHAM dieth at the
16 76 age of 175. yeeres. Gen. 25.
17 77 God was not ashamed to be cal-
18 78 led Abrahams God. Heb. 11.
19 79 EBER dyeth, being 464.
20 80 yeeres olde. Gen. 11, 17. the
21 81 seuenth frō Enoch: and not
22 82 farre inferiour to him in
23 83 godlines. He was the lon-
24 84 gest lyuer of all that was
110 25 85 borne after the floodde, and
26 86 none after BABELS buyl-
27 87 ding exceeded much halfe
28 88 his yeeres, for Peleg the lon-
29 89 gest had but 239. yeeres.
30 90 Gen. 11. 19.
31 91 He was a great Prophet, fore-
32 92 telling the diuision of Tongues.
33 93 Ebers name continued in A-
34 94 brahams faythfull posteritie:
120 35 95 who were called of Eber E-
36 96 brewes. Adams language re-
37 97 mained with them vnto the last
38 98 Prophetes: though neare lost in
39 99 Babel.
40 100 ESAV taketh his wiues of
41 101 Canaan. Gen. 25, 34. & 27, 46.
42 102 which were a griefe to Re-
43 103 becca: and displeased Isaac,
44 104 therefore went Esau to Is-
130 45 105 mael, and tooke his daughter
46 106 Maalath to wife. Gen. 28, 8.
47 107 ESAV solde his birthright
48 108 for a messe of red Pottage,
49 109 therefore was his name cal-
50 110 led EDOM. Gen. 25, 30.

2174 rest to strāge gods? who should
be likened to the sonne of God,
and greater then Abraham.
Heb. 7, 7. rather then Sem, to
whom the sonne of God was
promised? Which therefore
2180 shoulde be the fittest to dely-
uer the promise to Abraham.
Besides, seeing that Iapheths
sonnes fetch their religion frō
Salem. Actes. 2. whom God
woulde perswade to fetch it
from Sems tentes: who should
rule Salem, where God his
Tabernacle should be. Psa. 76.
rather then Sem? Therefore
2190 the Ebrewes hold him Mel-
chisedec, the vsual iudgment
of the Latines, and the aunci-
ent English writers doth so.
The Grecians first resisted,
being deceiued by their trans-
lation 700. yeeres, betweene
Arphaxads birth and Abra-
hams: which Translation for
a close purpose differeth from
the Ebrewe, wherof to speake
2200 it would be a long & an hard
speach: els where I handle it.
Though many holde, that A-
brahā bare the name Ebrew,
not of Eber, but of paßing ouer
Euphrates: of which opinion
the Greke translators are: yet
that cannot I allow, for these
causes. An actiō cōmon to ma-
2210 ny, as to chang Soyle ouer Eu-
phrates, should not sone geue a
proper name. Besides, a trope
should not be sought, whē pro-
prietie standeth well enough.
Moreouer, these two texts con
clude playne: SEM was the
Father of all the sonnes of
2218 EBER. Gen. 10. CITTIM

80 Birth
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LET shall

After the

51 111 *LEt no man be prophane as* E-
52 112 ſau *was, who for a portion of*
53 113 *meate ſolde his birthright.*
54 114 *Hebr.12,16.*
140 55 115 *Of* Eſau, *eight Kinges ſucceſ-*
56 116 *ſiuely,& after that,many dukes*
57 117 *togeather ruled, before* Moſes
58 118 *was king in* Iſrael *Gen.36.*
59 119 *GOD gaue to* Eſau *the land of*
60 120 Seyr.*Gen.36.and by his ſword*
61 121 *did he liue.Gen.27,4.*
62 122
63 123 ISMAEL *dyeth* 137 *.yeeres*
64 124 *olde. Gene. 25,17. The onely*
150 65 125 *wicked whoſe whole age is re-*
66 126 *corded in the Law.*
67 127 IACOB ſtealeth the bleſ-
68 128 ſing from *Eſau,* who ſhall
69 129 in time breake the yoke.
70 130 *Gen.27.*
71 131 *When* Eſau *would haue inhe-*
72 132 *rited the bleſſing, he was re-*
73 133 *iected,though he ſought it with*
74 134 *teares.For he foũd not the place*
160 75 135 *of repentance: but ſayd, I will*
76 136 *kill my brother.*
77 137 IACOB goeth to *Laban:*
78 138 he ſeeth a Ladder reach vp
79 139 into Heauen, and the An-
80 140 gels of God aſcending and
81 141 deſcending by it. *Ge.28,12.*
82 142 Iacob *fled into* Aram, *and* Iſ-
83 143 rael *ſerued for a wife.Hoſ.12.*
84 144 LEAH is geuen to *Iacob*
170 85 145 in ſteade of *Rachel* for his
86 146 wife.*Gen.29,23.*
87 147 IVDA is borne.*Of him after*
88 148 Ieroboams *withdrawig of ten*
89 149 *tribes, the faythfull* Ebrewes
90 150 *as* Mordecai, *of* Beniamin,
91 151 *Heſt.2. and* Paul, *Actes. 22.*
92 152 *and all tribes.Rom.1. are called*
93 153 Iewes. *Saluation commeth of*
94 154 *the* Iewes.*Ioh.4.*Chriſt *is the*
180 95 155 *Lion of the tribe of* Iuda. *Ap.5.*

IACOB

2220 EBER.*Nũ.24.Here* Moſes
calleth Iſrael *to conſider* Sem
& to remẽber themſelues na-
med of Eber.*If the* Ieweshad
conſidered Sem *and* Eber,
how glorious they were, before
Abraham *had circumciſion:*
the Epiſtle to the Ebrewes
would haue perſwaded thẽ to
leaue Abrahams *ceremonies:*
2230 *when* Chriſt *had confirmed*
☞ *the couenant for* Many.*Dã.9*
as well as for Abrahams
ſeede.Pſal.105.Being a Sacri-
ficer for euer,after the order of
‡ Melchiſedec: *to whom all*
Families, before Abraham
was,might haue acceſſe.

2240 Eſau *or* Edom *his ſeede hated*
Iacobs, *vnto* Herode, *who*
was an Idumean, *as* Ioſe-
phus *writeth.*
☞ CHRIST *ſheweth* Natha-
nael *who is that Ladder.*
Ioh.1,51. He found Iacob *in*
Bethel: *and there he ſpake*
with vs.Hoſe.12,4.
2250 Iacob *would be content with*
meat &cloths:ſo Paul.1.Ti.6
☞ Rubens *prerogatiue in time*
turneth to ꝑ *S.of* Rachel,*whõ*
Iacob *thought he embraced.*
Gen.48.5.& Ruben *is a pu-*
niſhment to Iacob, *for his neg*
ligence, in vſing Bilhah.
Gen.30,22.
IOSEPH *is borne.Gen.30.*
2260 *Of Chriſt God ſpake by the*
mouth of his holy Prophets,
that the Lord ſhould ariſe
from Iuda.*Heb.7,14.*

ESAV

125
126
127
128
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136
137

1700

1690

1680

1670

1
2
3
4

Before the birth of

	96*	156	Rebecca* D. *by the Ebrewes.*	2264	ESAV *terrifieth* Iacob.	5	
* Rebecca *by* Rabbines *collection, for that her nurse* Deborah *is now with* Iacob, *dieth after*	97	157	IACOB goeth from *Laban,*		BENIAMIN B. Rachel *dieth at* Bethleem. *Gen.35,18. When our Lord is borne there, and children killed:* Rachel *will not be comforted. That is, the mothers there, afflicted as* Rachel *was, when she called her sonne* Ben-oni, *her sonne of sorow.* Herod *is a new* Esau. *Math.2.*	6	
	98	158	he wrestleth with the An-			7	
	99	159	gell, and is called ISRAEL,			8	Before the
	100	160	*Gen.32,28. By his strength he*			9	birth of 1660
	101	161	*had power with God: had pow-*			10	
	102	162	*er ouer the Angel, wept, and*			11	
	103	163	*praied vnto him: the Lord God*	2270		12	
	104	164	*of hostes is his strength. Hos.12*			13	
	105	165	*3.* Iacob *the* Aramite *peri-*			14	
	106	166	*shing: Deut.26. bought ground*			15	
	107	167	*of* Hamor. *Gen.33. that possess-*			16	
	108	168	*sion* Iacob *gaue to his sonne*			17	
	109	169	Ioseph: *and there was* Iacobs			18	
	110	170	*well. There* Iesus *talked of the*			19	
	111	171	*Mountaynes and* Ieruſalems			20	
	112	172	*worshyp: and of the true wor-*	2280		21	
	113	173	*shyppers. Ioh.4.*			22	
	114	174	IVDAH his incest. PHA-			23	
	115	175	RES is borne of *Thamar* his			24	
	116	176	daughter in law. *Gen.38.*			25	
	117	177	*Thamar* can not be § *Sems*			26	
	118	178	daughter, for she must be			27	
	119	179	elder then *Iacob,* if she were.			28	
	120	180	ISAAC dyeth *Gen.35.* the			29	
	121		longest lyuer of any since			30	
	122		*Terah,* that the strength of	2290		31	
	123		the promise might appeare.			32	
	124		*Iob* is much in his case, who			33	
210	125		being broken with sorow,			34	
	126		yet is restored to longer life			35	
	127		of 140. yeeres. *Iob. 42, 6.*			36	
	128		*The famine begineth. Gen.41.*			37	
	129		HEZRON B. *1.Chro.2,5.*			38	
	130		IACOB *goeth into* Egypt.			39	
	131		*Gen.46. with 70. soules.*			40	
	132		*The Greeke Translatours*	2300		41	
	133		*borow fiue more from the Chro-*			42	
	134		*nicles: namely* Suthelah *and*			43	
220	135		Tahan, Ephraims *sonnes: and*			44	
	136		Eden *a nephew. To* Manasse,			45	
	137		Machir *a sonne, and* Galead *a*			46	
	138		*nephew: to shew how* Ioseph			47	
	139		*saw his chyldren to the thirde*			48	
	140		*age. Gen.50.* S. Luke *soloweth*	2308		49	1620

§ *Though the Ebrewes helde her so, because they thought it vnmeete for* Messiah *to come of* Chams *daughters.*

* *Zophnath Paghnah and Abrec for* Ioseph, *Egyptian termes neare Ebrew, shew Gods prouidence, for Israel, setting for their pilgremage fitte languages, this language, as* Arams *&* Canaans *neare theirs.*

After the
230
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250
260
270

that. Act.7. but few haue marked it, wherby most thought the text corrupted. So Rephan, R. for Caph in eye, cõmẽdeth the translaters care, and S. Lukes discretion.

IACOB dyeth in Egypt, ☞ in his last wyll he foretelleth his sonnes of their estate, tearming them by sundry notes, and prophesieth of Siloh: which is CHRIST. Gen.49,10. Iudah hath the prerogatiue, and is preferred before all the Tribes for gouernment: therfore the Maccabees were to blame to make Kinges of their families. Their punishment was to be Saduces: and to be ouerthrowen by Antipater their owne seruant, and his posteritie the Herods. Iacobs will is an abridgement of his sonnes euentes: whoe speaking of Baracks victorie vnder Nepthalie. Why shoulde he omit Tobi, if his matters had bin true? or Iudith vnder Symeon, whom he curseth for that cause: For which Iudith bleßeth him? Beniamin in Mordecai, and Hester, is famous: who saued the Iewes from the Heathen. Also in Paul, and his sisters sonne, to whom all the worlde is beholden, who by an Heathen saued Paul from the Iewes. Andronicus, Iunias, and Herodian, are also in the euening of times noble deuiders of spoyles against Satan. Rom.16,7.

SAMSON of Dan, is to the Philistines a Serpent by the way, an Adder by the path: byting the Horse heeles, so that his rider

2310 2320 2330 2340 2350

Ioseph Iacobs sonne feedeth Iesus our Lord an infant in Egypt. Math.2. Thyther Abraham went: thither Iacob to Ioseph: and the Lord went with him. Thither went Ioseph the son of Iacob: & toke our L. with him. When Israel was a child I loued him, & called my son out of Egypt. Hos.11. When Iosephes breathren saw that their father was dead, they sayd, forgiue the trespasse of the seruãts of thy fathers God. Thy Father commanded before his death, saying. Forgiue the trespas of thy breathren. To whom Ioseph said: Feare not: for am I to you like God? I may not hurt you whose doinges God ruled to common good. And he comforted them, & spake kindly vnto thẽ. Gẽ.50. If ye do forgiue men their trespasses, your heuẽly father wil also forgiue your trespasses. But if ye do not forgiue men their trespasses, no more wil your father forgiue your trespasses. Iesus praide for thẽ that crucified him. Father forgiue them: for they know not what they do. Luk.23,34. When they heard Peter, they were pricked, and gladly receiued his wordes, and were baptised: and the same day there were added 3000. soules. Act.2. Steuen prayed for them that stoned him: Lord lay not this sinne to their charge. Act.7. And Paul cõsented to his death: & breathed threatnings against the breathrẽ, yer the light of the Lord shined about him: & conuerted him, and he preached

Christ

50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94

Before the birth of

1610 1600 1590 1580

‡ Aram borne.

After the

rider shall fall backwarde. Ioseph is a fruitefull bough: two boughes: whereof each do reach vnto the wall: By reason of Manasses and Ephraim: who not onely make two Tribes, wherby they had officers doble, & auctority according: but also increased so in number, that Ephrā ouermatched some whole Tribe: & therafter had his portion of the Holy land. Compare with this Iacobs speach, the blessing wherwith Moses blesseth the children of Israel, who speaking of Iosephs two sonnes, as two Tribes: omitteth Symeon: because more then twelue, neither he, nor any Prophet reckoneth togeather. Symeon for euil behauiour at that time was worthiest to be vnnamed. Afterwardes Dan deserued most cōtempt, that first brought in Idolatry. When twelue Tribes be reckoned in Apo. 7. wherof two are for Ioseph, that more thē 12 should not be reckoned, Dan is left out, in detestation of his idolatrie. Wherefore some thought, that the Antichrist shoulde come of Dan. Intrueth he foloweth that Idolatrie, & by imitation is his sonne, but in propriete Abaddon. Apo. 9. is of Cittim or Italy. Nū 24. called in Ebrew Adey-obed. Who shall perish in the ende: at our Lordes appearing. 2. Thess. 2.

280 290 308 310

AS Christ is the chiefest of Eber, when at his birth Cittim in Augustus afflicted, compelling Ioseph and Mary to repayre to their owne towne to be taxed and vnder Tiberius

2360 2370 2380 2390

Christ. Act. 9. Forgiue ye one another, as GOD in Christ forgaue you. Eph. 4

After the death of Ioseph, the holy Ghost omitteth chapping of the worlds age by particulers vnto Moses: which is by collection founde 63. y The 430. frō the Promise to the Law, was to beare the sway. For which, God would not make vp wholly by parcels that sum, but reserue authority of time proper vnto it, as 480. 1. kin. 6, 1. are in particulars, all saning Iosuahs 17.

IOSEPH dyeth in Egypt, being 110 yeres olde. Gen. 50, 26. By fayth Ioseph when he dyed, made mention of the departing of the Chyldren of Israel, and gaue commandement of his bones. Heb. 11, 22. His bones were buried in the land of Promise. The Fathers also were remoued into Sychem, and were put in the Sepulchers that was bought for money of Hamor the Sychemite. Actes. 7, 16. The archers greeued Ioseph, and shot, and hated him. His Bow abode in strength, and his armes had a golden might: through the God of Iacob whence he fed: from the stone of Israel. The blessinges of Iacob were stronger then the blessinges of his fathers. Gen. 49.

GENESIS endeth in Ioseph, conteining yeeres 2369. The Booke of Iob, though it was written after Moses death, yet in order of time falleth out before Exodus. But Moses was to handle Abrahams blessing in Isaac and Iacob: of whom our

Before the birth of

95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110

Iacob died in Egypt & the Patriarches, & they were caried to Sychem. And they were put in that which Abrahā bought: the Patriarche in that, from Emor of Sychem, S. Stephen in a knowē matter was to speke short: and S. Luke to expresse his readines of spirit. That Iosephs brethren would be buried with him reason telleth vs: & the Iewes thē could not be ignorant: & yet they graunt, that Iosephs bones & the others, were caried together.

1570 1560 1550 1540 1530

* Aminadab borne.

After the

320

330

340

350

1 2 3 4 5 6 7 8 9 10

rius crucified, euen the King of glory: Reason would that the kingdome by which the Lord was killed, should be continually punished, both with manifest and spiritual plagues. The Empire of Rome, both by Paul, & by the Apocalyps, is discouered to afforde Emp rours open enemies. And after their destructiō, a company making the corporation of the man of sinne, pretēding the power of Christ, & hauing horns lik the lambes: yet practising the beastly Emperours power: being Adonikam: that is, standyng vp as yf he were God. *Ezr. 2, 13. Apo. 13.* Wherfore let none dreame that he riseth frō Dan whose Tribe was skattered a thousand yeeres before the Popes supremacie. None of *Israel* forsake the idoles of *Egypt. Ezek. 20.* Therfore God geueth ouer their children to the sword *Exod. 1.* This is the onely time since the flood, that *Satan* might with most likelihood brag that he had ouercome ꝑ whole earth. Satan, *the accuser of the brehrē. Iob. 1. Apo. 12. goeth about seeking whom he may deuoure. 1. Pet. 5.*

MOSES *B. since the flood 777*
Lamechs *y. Since the Promise 350.* Noahs *life after the flood.*
The 7. frō Abr. *a new* Enoch *buried of God, a new* Noah *saued in an Arke, a Preaching to the worlde 120. yeeres, and euer afterwardes.*
Moses *first receiued and wrote diuinitie, with propheticall authority. The booke of the Lords warres:*

2400 2410 2420 2430 2440

LORD *descendeth after the flesh. And not the other families of* Abrahams *seede by* Keturah. *Neuertheless where as* God *geueth* Abraham *a testimonie of carefulnes in teaching his house: It was good for vs, to haue holy monumēts to registre their religiō. That doth ꝑ booke of* Iob *afforde in 23. wyse orations. Whereupon the* Lord *him selfe commeth moderator of the disputation. In the new* Testament *their speaches be often cited to most weighty purposes: and the whole booke is a diuine commentarie vpon* Genesis.
The children of Israel *filled the land, and a new king arose that knew not* Ioseph, *who vexed them, & caused thē to serue, & commaunded the Midwiues to kill the male children: and when thus he profited nothyng, he charged his people to cast euery man child that should be borne, into the Riuer.*
SATAN compasseth all the Earth. IOB in the land of *Hus* is sure that his redeemer lyueth, and that he shall stande the latter man vpon the earth. *Iob. 19, 25.* IOB is of *Abraham* by *Keturah:* as may be gathered. He can not be *Iobab*, who died some ages before *Moses* was king in Israel. He is sayd to be the rycheste of the sonnes of the East: by which name the kinred of *Madian* is tearmed. *Iudg. 6.* he called *Bildad* of *Suach Abrahams* sonne, with the other disputers, his brethren.

Though

Before the birth of

1520 1510 1500 1490

‡ *Naasson borne.*

After the

warres: in Sichons victorie, No. 21, 14. was after the Law: and was some song made by Sichons fauourers: yet true for an open action: & worthy citing: as Aratus. Actes. 17. Menander 1. Cor. 15. Epimenides. Tit. 1. Enoch his testimony, which S. Iuae citeth, is not from a more ancient then Moses: but as the doctors of Iuda did frame for Enoch a long speach from those short sayinges that Moses wryteth of Enoch. The like they at this day haue, for Satan disputing at Moses burial in Abot. R. Nathan, as S. Iude foloweth.

HOSEA doth Moses call IESVS, foreseeing that he, not Moses, should bring the people into the land.

As IESVS CHRIST, not Moses law of vs vnperformeable, bringeth vs into the eternall rest. Num. 13. Hosea was far from couetousnes. Ios. 19. To him Christ said, Ios. 1. I will not leaue thee, nor forsak thee. To vs. Eb. 13

MOSES visiteth his breathren. Actes. 7, 23.

BY fayth Moses, when he was come to age, refused to be called the sonne of Pharaohs daughter, and chose rather to suffer aduersitie with the people of God, then to enioy the pleasures of sinne for a season, esteeming the rebuke of Christ greater ryches then the treasures of Egypt: for he had respecte vnto the recompence of the rewarde. Heb. 11. 24.

Moses

2450 2460 2470 2480 2488

Though Eliphas be of Esau, and Elihu of Nahor, yet Iob must farre rather be of Keturah, and a token of Gods testimonie to Abraham for instructing his posteritie.

ELIPHAZ Iobs felow, is a Temanite: of Teman, of Eliphaz, of Esau, of Isaac, of Abraham: about the seuenth from Abrahā elder then Iobs father, if he speake of him selfe. Iob. 15. by whose age we must conclude, that Iob cannot be many ages before Moses, the seuenth in an other line from Abraham.

HOSEA is borne, * the seuenth frō blessed Ephraim: thus his birth time is gathered. All the perticulers of 480. Y. in 1. king. 6. are noted, sauing 17. for Hosea: 110. frō the end of that he was borne. For so long he lyued. So long lyued lykewise Ioseph. The equalitie of age, & of 17. Y. draweth vs to weigh the equalitie of the personages.

Moab drone out the Gyantes Emims: and Ammon the Zamzummims Deu. 2. Sems God, not Camos did this.

CALEB borne. 40. y before he was sent to spie the land. Ios. 14.

MOSES age when he killeth the Egyptian, is recorded of S. Steuen to be 40. yeres: and was so holden of the Ebrews in that time: as it appeareth in Midras Shemoth: pag 118. And more notably in Midras Beresith pag. 115. telling of many equall in yeeres, as Leui & Rebecca (by them) Ioseph & Iosuah, Moses and three others there named. There they say, Moses

* They who cast not aright the birth of this Iesus, confound all the booke of Iudges. Texies 21. belong to it.

Before the birth of

1480 1470 1460 1450 1440

After the	56		*MOSES* was faythfull in all		*spent in the palace of* Pharaoh	29		Before the birth of
	57		his house as a seruant. But	2490	40. *Y. in* Madian 40. *serued*	30		
	58		*CHRIST* is *GOD*, who		Israel 40. *This they holde fa-*	31		
	59		made al. *Nō.12.Eb.3. Moses*		*mous. Yet to disgrace S* Stephē	32		
410	60		saw *Christ* the Angell, the		Bochai *holdeth him a Courtier*	33		
	61		God of *Abrahā, Isaac, & Ia-*		*last at 13. others at 20. They*	34		
	62		*cob*, in ꝑ bush. *Ex.3. Deu.33.*		*must be answered, and best by*	35		
	63		*MOSES* taught that *Christ*		*them selues.*	36		
	64					37		
	65		shoulde suffer by death to		The *peregrinatiō of the childrē*	38	1430	
	66		ouercōe death. *Eb.2.* Death		*of* Israel *which were soiourners*	39		
	67		reigned frō *Adam* to *Moses.*		*in* Egypt, *was* 430. *Y. Those*	40		
	68		*Rom.5.* He that beleeueth	2500	*being expired, the selfe same*	41		
	69		not *Moses*, will not beleeue		*day they departed. Exo.12,40.*	42		
420	70		though one should rise frō		Chams *sonnes dealt with them*	43		
	71		the dead. *Luk,16.* But when		*as the Kites would haue done*	44		
	72		*Moses* is read, a couering li-		*with the carkeises of* Abra-	45		
	73		eth vpon the *Iewes* hartes.		hams *sacrifices: but God indged*	46		
	74		*2.Cor.3,14. Of* Christ *God*		*the nation, and brought* Israel	47		
	75		*spake to* Moses: I sende my		*foorth with great substaunce:*	48	1420	
	76		Angel before thee: My name		*as Gen.15,14. There was not*	49		
	77		is in him. *Ex. 23,20.* He is		*one feble person among thē: who*	50		
	78		the ingraued forme of Gods	2510	*were aboue sixe hūdred thousād*	51		
	79		person. *Ebr.1,3.*		*men, beside women & children.*	52		
	80		*Iānes & Iamb. cause 10. plagues*		Leui *his sonnes, their attire, the*	53		
	81	1	MOSES bringeth *Israel* out	*	*Tabernacle, with Arke, Table,*	54		
	82	2	of *Egypt*, by the blood of a		*Altars, Candlesticke sacrifices,*	55		
	83	3	Lambe. *Exo. 12,42.* figuring		*these were a shadow, and should*	56		
	84	4	the *Lambe of God*, which ta-		*cease frō vse at* Christs *death.*	57		
	85	5	keth away the sinnes of the		Moses *telleth, that when they*	58	1410	
	86	6	worlde *Iohn.1,29.*		*are to come frō* Babylon, *God*	59		
	87	7	The Law was geuen by		*wil remember them of that to be*	60		
	88	8	*Moses*, but grace and trueth	2520	*his couenant. Leu.26,42. That*	61		
	89	9	came by *Iesus Christ. Ioh.1,17*		*falleth out in* Daniel. *Dā.9,24*	62		
	90	10	Nisan *the 7. is hence the first.*	*	*Then they might know the very*	63		
	91	11	The Fathers were all bap		*houre of the ceremonies ended:*	64		
	92	12	tized vnto *Moses*, in that		Christ *the body entring ito the*	65		
	93	13	cloude, and in that Sea: and		*most holy, euen the heauēs. Eb.9*	66		
	94	14	did all eate the same spiritu.		Rome *is called* Egypt. *Apo* 11	67		
	95	15	all meate, and did all drinke	†	SICHON *taketh Cities from*	68	1400	
	96	16	the same spirituall drinke:		Vaheb *K. of* Moab *Nō.21.*	69		
	97	17	for they dranke of the spi-		*that* Israel *might take them frō*	70		
	98	18	rituall *Rocke* that folowed	2530	Sichon, *otherwise* Israel *might*	71		
	99	19	them: and the *Rocke* was		*not medle with* Moab. *Deu.2.*	72		
20	100	20	*CHRIST. 1.Cor.10,2,3.*		Moses *calleth humane testimo*	73		
			The Fathers did eate		*nies for these wars, takē in hand*			
			Manna,		*by*			

Exod. 12,41. 430 Since the comming from Egypt.

Iannes and Mambre are in the Talmud. Menachoth Perek.9. fol.85.

EGYPT. Since the comming from		WORLDE.		CHRIST. Before the birth of
101	21	*Manna*, a ſpirituall meate,	*by a ſpeciall purpoſe of God, the*	74
102	22	bread from heauen: the Fa-	*booke of the warres of* Iehouah.	75
103	23	ther giueth the true bread	*Mans age is brought to 70. Y.*	76
104	24	from Heauen, & giueth life	*Pſa.90. vpõ the misbeleſe of the*	77
105	25	vnto the world. *IESVS* is	*ten ſpies, and the people the ſe-*	78 1390
106	26	the bread of life. *Iohn.6,31.*	*cond yeere. Nom.13. Then was*	79
107	27	RACHAB borne.	2540 Caleb 40. *y. as I ſhewed aboue.*	80
108	28	As *Moſes* lyft vp the *Serpent*	*BALAAM ſpeaketh of de-*	81
109	29	in the VVildernes, ſo muſt	*ſtruction to* Amalek, Edom,	82
30 110	30	the *Sonne* of man be lyft	Moab, Aſſur Cittim *in the*	83
111	31	vp. *Ioh.3,14.*	*ena* Obed, *cõming to deſtructiõ*	84
112	32	NAASSON dieth.	‡ *By* Cittim *afflicting* Heber,	85
113	33	Balaam *ſpeaketh of* Chriſt, *his*	☞ *whoſe chiefe ſon* Chriſt *was: he*	86
114	34	*Starre, his Scepter. Nom.24.*	* *meaneth chiefly* Italy, *whoſe*	87
115	35	The 40. *Y. in the Wildernes, is*	*firſt name was* Cittim. *With*	88 1380
116	36	*named in Ex.16. Nõ. De. Ioſ.2*	*this agreeth* Ierom. *The* He-	89
117	37	*Ne.9. Pſa.95. Amos Act. Eb3*	2550 brews, Onkelos, Iarchi, Aben	90
118	38	*By fayth* Phinehas *ſtayed the*	Ezra, Sadaiah, Iſaac, Ram-	91
119	39	*Plague. He begat* Ezra. *Ez.7.*	* ban, Bochai *who ſayth he ſea-*	92
40 120	40	MOSES dieth. *Deut.34.*	*leth his prophecie in* Abaddon	93
	1	HOSEA, *Ioſhua*, or *Ieſus*, of	Cittim: *which is the power of*	94
	2	*Ephraim*, ruleth 17. Y. and	*Rome. &c. as* Paul *doth 2. Th*	95
	3	executeth the curſſe, *Gen.9.*	*and Apo.9. in* Abaddõ, *& 17.*	96
	4	making *Canaan* a ſeruant to	Balaam *taught of a Beaſt:*	97
	5	*Sem. The Sunne ſtayed. Hab.3.*	*might teach that Beaſt Ap.11.*	98 1370
	6	*The Sun loſt his light. Mat.27.*	*who is that bad* Abaddon.	99
	7	*THE ſeuenth yeere the Land*	2560 *CALEB is* 85. *Y. olde. Ioſ 14.*	100
	8	*ſhall reſt. Leu.25.*	IVBILEES BEGIN.	101
	9	IF Ieſus *had ſetled the people*	Thou ſhalt number ſeauen	102
50	10	*in reſt, then would not* Dauid	Sabbathes of yeeres vnto	103
	11	*after this, haue ſpoken of an o-*	thee, euen 7. times 7. yeeres:	104
	12	*ther reſt. We haue a great Sa-*	and the ſpace of the 7. ſab-	105
	13	*crificer, which is entred into*	baths of yeeres wilbe 49.	106
	14	*heauen, euen* Ieſus *the ſoune of*	yeeres. Then thou ſhalt	107 Reſt.
	15	God, Dauid *ſpake of reſting in*	cauſe to blow the Trum-	108 1360
	16	*him from the land & the law.*	pet of the *Iubilee* in the 10.	109
☞	17	IESVS dieth 110. Y. olde.	2570 day, the 7. moneth: euen in	☞ 110
1		OTHONIEL of *Iuda*	the day of the reconciliati-	
2		iudgeth *Iſrael* 40. Y. *Iud.3.11*	on ſhall ye make the trum-	
60 3		40. *Yeere after the death of*	pet to blow throughout	
4		Ieſus, Othoniel *iudgeth and*	all your land. And ye ſhall	Reſt.
5		*reuẽgeth the cauſe of Iſrael: as a*	hallowe that yeere, euen	
6		*rare Captaine, not as a cõtinuall*	the 50. yeere, and ſhall pro-	
7		*officer. The high coũſel & or di-*	clayme libertie in the land	
8		*nary officers were to rule: where-*	to all the inhabitants there-	1350
		of	of	

Since the coming fro 70 Rest. 80 Rest. 90 Rest. IVB. 1 100 Rest. 110

of Othō might be a special mā. OTHONIEL the vanquisher of Chusan, sheweth in good part that Iudah is a Lyon for Shiloh: whom they obeyed not, nor droue out the Heathen, as Christ that Shiloh commaunded them, but learned of the Heathens workes, and serued their Idols, which were their ruine. Psal. 106. 34.

BY this time the Elders are dead in 42. yeeres after the Conquest. Hereaboutes Moses house bringeth in Idolatrie: for Ionathan Ben, Nephew of Gerson Ben, son of *Manasses was Priest to the tribe of Dan, vntill the transmigration of the land. That is, while the Arke was in Silo. Iud. 18, 30.

In this age, though Phinehas were yet aliue, they knew not God. Iud. 20. Gibeah destroyed 65000. They followed Baalim. God sold them to their enemies.

SALMON begate Booz of Rachab, now holy. Ebr. 11.

S. Mat. citeth common recordes.

EHVD of Beniamin iudgeth Israel. Eightie yeers. Iud. 3, 20

Rachel should match Leah, to remoue enuie.

DO not thinke that Ehud ruled 80. yeeres: for so you should deceiue your selfe. Since the shortening of mans age to 70. or 80. yeeeres: none in Scripture is recorded to haue ruled any thing neare 80. yeeres. Ioseph in Egypt was the last in all the Scripture that bare rule so long

a

thereof: it shall be the Iubilee vnto you, and ye shall returne euery man to his possession, & to his familie. For it is the *Iubilee*, and shal be holy vnto you. *Leu. 15.*

2580

Seeing euery promise of God *in* Christ *is* yea *and* amen, *the* Iubilee *must be referred to* Christ *his death, sealing euery prophesie. Dan. 9. Therfore men are bound to marke the due accompt of* Iubilees *beginning: & to ioyne the last to the L. death.*

2590

The Ebrews *read* מנשה N. *being lifting vp, & vnvowelled,* Moses *for* Manasses; *to shew* Gerson *to be* Moses *sonne, lest the doubtfull* Ebrew *shoulde make the pedegree thus:* Ionathan, Gerson, Manasses. *The Latin called* Ieromes, *hath* Moses. *Therby learned* Beroaldus *mistoke one pedegree.*

2600

CHVSAN *of* Aram 8. *Y. ruleth* Eber. 7. *Y. & victories, and sixe seauens in rest, should haue taught them to haue spent the seuenth seuen with God, the L. of the Sabbath, and playne gouernour, & not for Idoles.*

2610

IN the *Iubilee* they returne to their possesions: by ouercomming *Chusan.* Here the ceremonie & the historie agreeth most sweetely. Likewise *in the seuenth, when* Samuel *ruleth: and in the* 28. *when our Lord dyeth. Then we returne to open recouerie of* Paradise: *from whiche* ADAM *was driuen. Luk. 23, 43 Then was a resurrection for some turned once to dust: and that was a wonderfull yeere:*

a

Before the birth of Rest. 1340 Rest. 1 2 3 4 5 6 7 8

§ *The Golden Candlestick hath the like frequencie for remembrance of Creation & Sabbath: in the branches seauen, & sixe seauens, in Bowles 22. in Knobs 11. in Flowers nine.*

Since the coming from

120

130

140

150

a seaſon. But after the fourtie yeeres mentioned vnder Othoniel, it was 80. yeeres to the ende of Ehuds affares.

IVDA and *Beniamin* hauing the firſt glory in defenders, *Othoniel* and *Ehud* reuiue the memorie of *Iacobs* laſt ſpeache, wherein they two are ſhewed to be the holders of their ſoyle, as a *Lion*, and a *Wolfe*: vntyll *Shiloh* come, euen to the euening. *Gen.49.*

BENIAMIN had neede of great comfort, after their great ſlaughter at Gibeah. *They were then ſo actiue, that left handed they could ſling ſtones at an heares breadth & not fayle. Iud.20,16. God deliuereth thē by one of* Beniamin *left handed.*

NOTE for Salmon, § Booz, Obed, *and* Ieſſe, *that they beget their ſonnes being each one about* Abrahams *yeeres when he begate* Iſaac. *This mooued them to thinke vpon ſome ſpeciall grace of God: though they had not ſince* Iudah *Gen.49. vnto* Dauid *2.Sā.7. a diſtinct perſon named, of whō our* Lord *after the fleſhe ſhoulde ariſe. For their foure ages, we haue eighteene from* Korah *to* Samuels *ſonnes. Marke how* Samuel *commeth of* Korah.

IN this order. 1. is Korah, 2. Aſsir, 3. Elkanah, 4. Ebiaſaph, 5. Aſsir, 6. Tachath, 7. Vriel, 8. Vziah, 9. Saul, 10. Elkanah, 11. Amaſai, 12. Tzophai, 13. Nachath, 14. Eliab, 15. Ierocham, 16.

2630 *These foure damne the Greekes, and ſuch: who yeeres exceedingly too many: diſanulling* Ruth. 1. *Chr. Ma. 1, Lu. 3*

2640

2650

2660

a time which the Lorde had made. The *Iewes *vpon Le.25 write of ſinguler bleſsinges for that yeere: which fall out in the yeere wherein our Lord dyed, in moſt ſtraūg & heauenly ſort. Then the Lord hauing ouercome death, was ſeene 40. dayes, and of 500. breathren at once: but neuer of any wicken men: to whom the reſurrection turneth not to glory & ioy, but to ſhāe & wofulnes euerlaſting. 1. Cor. 15.* Eſay *teaching of* Chriſt, *ſheweth the notation of his name: and contriueth all to* Chriſt *his death, ſaying:* The ſpirite of the Lord God is vpon mee, therefore hath the Lord annoynted mee: he hath ſent me to preach good tydinges vnto the poore, to binde vp the broken harted, to preach libertie to the captiues, and to them that are bound, the opening of the priſon, to preach the acceptable yeere of the Lord. *Iſa.61.*

THE Lord *ſheweth in* Nazareth *how he then preaching of the acceptable yeere of the Lord, did declare that which he was to preach: not that the acceptable yeere of the Lord was come to the full, vntyll the yeere of his death: on which the Iubilee fell. The terme* Iubal *ſignifieth carrying, or a ſtreame: and* Iubilee *can not be by the* Ebrew *named of a* Rams *horne: but may well of* Iubal, *a ſtreame, or carrying, as which carrieth vs to the death of* Chriſt. *And doubtles the chaine of Iubiles, from the poſſeſsion of the lande vnto the poſſeſsiō of heauen, at our Lords death,*

* *Specially the Zohar, which ſayth, In the Iubilee Shecina or God will be Redemption, Ranſome, and Sabbatiſme to Iſrael: vpon Lev.25.*

Before the birth of Reſt. or yeere of reſt, or ſeuenth.

1300

1290

Reſt.

1280

Reſt

1270

Reſt

IVBI

2

Reſt.

1260

death,

How Candleſticke hath the like frequencie for remembrance of Creation & Sab-

Knobs 11. in Flowers nine

EGYPT.			WORLDE.			CHRIST.	
Since the comming from		59	16. Elkanah, 17. Samuel, the		*death, agreeing by fifties with*		Before the birth of
		60	18. Vasni *or* Ioel. *1. Chro. 6.*	2670	*chaines of the worldes age, when*		
		61	*Note that the congregation gate*		*they are both seene by men of*		
		62	*them away frō the Tabernacls*		*hart, wil carry vnto* Christ.		
160		63	*of* Korah, Dathan, *and* Abi-		EGLON King of *Moab,*	1	
		64	ram. *And the earth swallowed*		and with him *Ammon,* and	2	
		65	*them vp, with their Families,*		*Amalek,* oppresseth *Israel* 18	3	
		66	*and all the men that were with*		yeeres. *Iud. 3, 13.*	4	
		67	Korah. *Nom. 16, 27. But the*		His *name is a Calfe, and so like*	5	
		68	*sonnes of* Korah *dyed not. Nom*		*a fat Calfe he was: his slouenlike*	6	1250
		69	*26, 11. Therfore they fled from*		*ende is an ensample for them*	7	
		70	*their father to* Moses. *Of them*	2680	*whose God is their belly: whose*	8	
Rest.		71	*commeth* Samuel, *and the ma-*		*belly God filleth with his hid*	9	
		72	*kers of certaine Psalmes, all of*		*treasure, who are of the worlde,*	10	
170		73	*comfort.* Israel *is steyned with*		*and haue their portion in this*	11	
		74	*their workes. Their foes* Moab		*lyfe. Psal. 17.*	12	
		75	*and* Amalek. *Nom. 25. Iud. 3,*		*Such a monster was* Pt. Phys-	13	
		76	*Exo. 17. are Lordes ouer them:*		con, *that ended the Iron legg of*	14	
		77	*yet God whē they were in affli-*		Egypt. *Dan. 2.* Athenæus.	15	
Rest.		78	*ction, hard their cry: & remem-*		SAMGAR killeth 600. *Phi-*	16	1240
		79	*bred his couenant. Psa. 106, 39.*		*listines* with a Goade, and	17	
		80		2690	helpeth *Israel. Iud. 3, 31.*	18	
	1		The 40. yeeres begin here,		*A great famine in* Israel *ma-*		
	2		which after mentiō of *Sam-*		*keth* Elimelech *and* Naomi		
180	3		*gar, Iael, Deborah, Barak,* are		*goe to* Moab *with their two*		
	4		reckoned after *Siseras* ouer-		*sonnes, who maried there, and*		
Rest.	5		throw.		*dyed there also,* Elimelech *di-*		
	6		*HERE the people woulde be*		*ed. Wydow* Naomi, *after tenne*		
	7		*chosing strange Gods. Therfore*		*yeeres, returneth to* Bethleem		
	8		*shortly the Lord sold them into*		Iuda: *and* Ruth *with her, a*		1230
	9		*the hand of* Iabin *King of* Ca-		Moabite, *widow to* Mach-		
	10		naan: *that the seruant of ser-*	2700	lon. *This daughter, of* Lot		
	11		*uantes should rule them, that*		*that blessed* Abraham *and left*		
Rest.	12		*forsoke the blessed God of* Sem:		*his countrey for him, Gen. 12.*		
190	13		*hauing tasted of such great sal-*		*leaueth parentes & countrey, to*		
	14		*uation continually.* Now their		*be couered vnder the* Lordes		
	15		path fayled, their villages		*winges. The Lorde was her*		
	16		fayled', the warrier was at		*recompence,* Christ *commyng*		
	17		their gate, the noyse of the		*of her. Math. 1. O depth of wis-*		
	18		Archer was among the dra-		*dome, that* Lots *wine, or this*		1220
Rest.	19		wing welles. Yet God gaue		*want should be a meanes that*		
IVB.	20		that remnant of *Canaan* to	2710	Christ *should come of him.*		
3	21		the coragious and bright		SISERA chiefe Captaine to	1	
	22		*Barak:* the Lord made *De-*		*Iabin* king of *Canaā* oppres-	2	
200	23		*borah* the *Bee* for sweete elo-		seth *Israel* 20. yeeres. *Iud. 4. 3*	3	
			quence		*He*		

quence rule by the mighty.
Samuel *repeateth this ſtory, &*
others about it, ſaying: whē they
forgat the Lord, he ſold them to
Siſera, *the* Philiſtines, *and the*
king of Moab. *But they cryed*
vnto the Lord to deliuer them.
Alſo the Lord ſent Ierubbaal,
and Bedan, *that is,* Samſon *of*
Dan, Iephte, *and* Samuel, *and*
deliuered you frō your enemies,
1. Sam. 12, 9.
Gideon, Barak, Samſon, Ie-
phte, Dauid, Samuel, *and the*
Prophets obteyned promiſes, &
receiued not the promiſe, to ſee
Chriſt *in the fleſh.*

GIDEON, *or* Ierubbaal:
that Barley-cake of Manaſſes
iudgeth hence at 40. *yeeres.*
Iud. 6.
Sancuniathon *an olde writer*
of Canaan *in* Ierubbaals *time*
who wrote in that language, &
was tranſlated into Greeke by
Philo Byblios, *nameth one*
ιερομβαλ Ierubbaal, *Sacrificer*
to Iehouah ιευω. *This muſt*
needes be Gideon *of any record-*
ded in Scriptures, though he
were not of Leui, Euſeb. *1.*
Præp.
NOTE vpon this point, that of
moſt ancienteſt times Iehouah
was pronounced, not Adonai
but Iehouah. *Therefore* Pag-
nine *and our learned men do*
better then the Pſeudocatho-
liques, *in pronouncing of it.*
It may be well that the Hea-
then *corrupting the terme, the*
Iewes *might read it ſeldomer,*
to keepe it from their mouthes.
Gideons *valiant ſouldiers drin*
king without bowing downe, is
alluded

2714 *He had 900. iron Charets: and*
in Iſrael *among* 40000. *was*
not a Shylde or Speare. Yet De-
borah *aroſe a mother in* Iſrael,
who ſtirred vp Barak *of* Neph
thali, *to wreſtle the wreſtlinges*
2720 *of God, and to goe like an Hart*
looſed againſt Siſera *and al his*
Charets. God *would go before*
him, the Starrs ſhould fight: the
waters of Mageddon *the riuer*
Kiſhon *ſhould ſweepe them a-*
way. Iud. 5.
Armageddon. *Apo. 16. is vn-*
corrupt of αρμαγεδων *as in Euſ. pr. 9.*
and Mageddon. *2. Chr. 35, 22.*
2730 *MAGEDDONS* fielde
was fought by *Barak* wher-
in *Siſera* was ouercome.
This victorie at Mageddon,
that is, The place of cutting in
peeces, is renued. Apo. *16. by*
the like againſt the Antichriſt,
at the mount of Mageddō *whē*
lightning and voyces are heard:
which notably fell out this yeere
2740 1588. *againſt the* 7. *hylled*
Mountaine, when the Dragon
& the falſe Prophet had ſtirred
Kinges of the earth to fyght
with Shippes higher then hilles,
vppon the waters where they
were cut in peeces: thē flames of
pouder were ſeene, & thundring
of Gūnes were hard: but chiefly
wynde and weather made the
2750 Papiſtes *ſtarke mad: that* Ca-
naan *can neuer recouer their*
ſtrength. So God hath cut thē in
peeces, that now the blinde may
ſee Babel *fal. Curſe* Meroz. *O*
Lord, and al that fauour Babel
likewiſe deſtroy: but let them be
as the bright ſunne that loue Ie-
ruſalē. *Direct* ELIZABET

Since the comming from
24 25 26 27 28 29 30 31 32 210 33 34 35 36 37 38 39 40 1 2 220 3 4 5 6 7 8 9 10 11 12 230 13 14 15 16 17 18 19 20 21 22 240 23 24 25 26 27 28

Before the birth of
4 5 6 7 8 1210 9 10 11 12 13 14 Reſt. 15 16 17 18 1200 19 20 Reſt. 1190 1180 Reſt. Reſt. 1170

EGYPT.			WORLD.		CHRIST.	
Reſt.		29	alluded vnto in phraſe. Pſal. 110			
IVDI		30	He ſhal drinke of the brook	2760	haſt made a Lampe to al Iſrael	
4		31	in the way: he ſhall lyft vp		through Europe. Let that curſed Canaan the ſeruant of ſeruantes know him ſelfe a Beaſt.	
		32	the head. His fayth ſtaying			
250		33	vpon thinges vnſeene, is renowmed. Ebr. 11.			
		34			MADIAN oppreſſeth Iſrael 7. yeeres. Iud. 6, 1.	1
		35	GIDEON had 70. Sonnes by	‡		2
		36	his wyues, and Abimelech by		AMALEK aſſiſt, & ꝑ reſt, whom I holde Keturahs chyldren. Oreb and Zeb are an enſample for Gods foes. Pſa. 83.	3
Reſt.		37	a Concubine. By that baſtard,			4
		38	God from his fiery throne puniſheth his ſuperſtitious houſe, and ſelfewill worſhyp.			5 1160
		39				6
		40		2770	This ABIMELECH ſlewe	7
	1		ABIMELECH is king 3. y.	☞	all his breathren, ſauing Iotham, and is made King in Sichem. The Oliue, the Figge tree, and the Vine: The former Iudges which had the ivyce of grace, woulde not reigne, but would haue God their king: But the Bramble would, from whom a fire conſumed the Cedars: Abimelech his braynepan is broken by a woman in Tebez. He biddeth his Page kill him out right. Iud. 9, 54. Dauid repeateth that. 2. Sam. 11, 21. who ſtroke Abimelech the S. of Ierubboſheth did not a woman caſt vpon him a milſtone in Thebez that he died? Marke here Boſheth, Shame: for Baal, a Lord.	
	2		Iud. 9. Though he were bad, he			
260	3		is one that defended Iſrael.			
		1	THOLA of Iſſachar defen-			
		2	deth Iſrael 23. yeeres. Iud. 10.			
		3	He hath no great matter recorded of him. Marke how God			
		4				
		5	parteth his graces amongſt the			1150
		6	Tribes. He ſheweth ſome glory			
		7	to al Leahs childrē ſauing Ru-	2780		
Reſt.		8	ben & Symeon: None to her			
		9	handmayes: becauſe Rachel			
270		10	was to haue ſome equalitie: frō			
		11	whoſe owne ſonnes, & ſonnes by			
		12	her mayd, Iudges are ſtirred vp.			
		13	In Tola Iſſachar was a ſtrong			
Reſt.		14	Aſſe: in whoſe dayes they reioyced in their tentes, and ſaw reſt			
		15				
		16	that it was good: being kept in			1140
		17	the quietneſſe which Gideon	2790		
		18	had gottē. This Thola ſweetly		ISRAEL againe worſhyppe the Goddes of Aram, Sidon, Moab, Ammon, and the Philiſtines. Therefore GOD gaue them to the Philiſtines, and the Moabites. Eightteene yeeres the Moabites oppreſſe them, vnſubdued by Iair, vntill Iephte. The Philiſtines vnmighty hitherto ſince Othoniel afflict them vnto Samſon, and Ely: a litle vnder Samger.	
		19	remembranceth Thola the el-			
280		20	deſt ſonne of Iſſachar. 1. Chr. 7.			
Reſt.		21	whoſe family had in number in			
		22	Dauids time 22600. & this			
		23	Thola ſeemeth to be thence.			
	1		IAIR of Manaſſes is a lyght			
	2		in Iſrael 22. yeeres. Iud. 10, 3.			1130
	3		He is thought to be called alſo			
	4		Bedan, named 1. Sam. 12, 11.	2800		
Reſt.	5		and 1. Chro. 7, 17. In Nom. 32.			
	6		There is a former Iair of Ma-			
290	7		naſſes, & hath there cities called		OBED of Ruth, or ſuch other godly,	

led Chauoth Iair, after his owne name. 1. Chr. 2. Another Iair is sonne of Segub, which tooke a wife in Gilead, by whō he helde 23. Cities. This man is of posteritie, as time well argueth, and had 30 sonnes & cities. I can not thinke Iair to be Bedan: for from his twelfth yeere, Ammon afflicted Israel: and were not deliuered: but by Bedan they were. This name prospered in all these, & Iair father of Mardochai, and Iair father of Talitha: it is, Iah, the light.

godly, being the foūdation of the state, make Israel acknowledge their sinne. So God regardeth them.

Since the coming from: 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 — ELY borne 1 2 3 4 5 6

IEPHTE of Manasses the only Harlots son commended of God. Ebr. 11. ruleth 6. Y. Iud. 12, 7. He sacrificed not his daughter, but made her a perpetual virgin Da. Cimchi in Thanah.

Rabbines commonly make Ibsan Booz: badly.

ABOVT Iephte his victorie Samson is borne: and declared from God to be a reuenger.

Iephte citeth Sichons storie: which citatiō Moses prepared.

THE 300. yeeres since the commyng of *Israel* out of *Egypt*. *Iud.* 11, 26.

This place sheweth that *Hosea* cannot haue 28, yeeres, as the *Iewes* in their historie *Cabalah* thinke, which wilfully disturbe all. Besides that, *S. Paul* giuing *Saul* 40. yeeres. *Acte.* 13, 21. leaueth to *Hosea* but 17. yeeres of the 480. *1. king. 6.*

Note that the 40. Y. in the Wildernesse are ioyned as one tyme here, that things done in sundry partes of it, be reckoned from one beginnyng.

Before the birth of: 1120 Rest. IVB. 5 — Rest. 1110 — Rest. — 1100 — Rest.

1 2 3 4 5 6 7 — IBSAN of Iuda and of Bethleem 7. yeere. Iud. 12, 9. He had 30. sonnes and 30. daughters, al married. Booz he can not be by age: though many dreame of that not knowing how Iews toy, as with this, in Batra pag. 91.

PHILISTINS oppresseth Israel 40. yeeres. *Iud.* 13, 1.

IESSE B. Christ is of Iesse.

Nazer, a goodly Spring. *Isa.* 11. The towne Nazareth alludeth vnto that. *Math.* 2. Let the Heathen prayse God for mercy.

Esay doth say: The roote of Iesse shalbe such, that one shall stand vp to rule the heathen, in whom the heathen shall hope.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 — 1090 — 1080

1 2 3 4 5 6 7 8 9 10 — ELON of Zebulon 10. yere *Iud.* 12, 11. He hath no particuler recorde of any exployte, therfore we must referre his actiuity to such enemies as were named in generall. I did put you partly in minde how God choseth these Captaynes with special regarde to deuide his blessinges among the Tribes.

Ephraim needed no glorie, and yet for Ioseph & Iosuahs sake God would giue thē one Iudge:

1 2 3 4 5 6 7 — ABDON of Epraim 8. yeers. His cōtenance & wealth in 70 knights of his loynes is his praise. He sheweth Gods goodnes in multiplying Ephraim. If he oppressed not, he represed the Philistines: yet soone they here aboutes

Ephraim despised Manasses: nothing regarding Iair for iudgeship nor his cities nor his sonnes: nor Gideon for discomfiture of Madian and Amalek: nor

EGYPT.		WORLDE.			CHRIST.
	8	bountes freshly oppresse 40. Y.		Iephte for Ammon though	20
Since the coming from	1	SAMSON of Dan iudgeth	2850	for their lisping pride therein,	21
340	2	his people 20. Y. Iud.* 15. & 16		42. thousand smarted. Michas	22
	3	A Serpent to the Philistines:		idolatrie frō mount Ephraim	23
	4	in the Foxes, Asse iaw, & house		infecting Leui & Dan, might	24
	5	postes: the heeles of that Horse		haue humbled them: whereby	25
	6	whereupon 3000. Philistines		they three haue the last & least	26
	7	rode, & fell backward. Gen. 49.		glory among the Iudges: vntyll	27
	8	IACOB looked for God to be		their idolatry is by Samuel re-	28
	9	his saluation in Christ: who in		moued, after the transmigratiō	29 1070
Rest.	10	death should ouercome his ene-		of the land. Also that Idolatrie	30
IVB.	11	mies: and saue him selfe. From		might be a great cause, that God	31
	12	Zora and Estaol Dans idola-		gaue vp 40000. of Israel in a bet-	32
6	13	trie sprang, & from Ephraims		ter cause to Beniamins sworde.	33
350	14	eleuen hundred sicles: for which		That historie is ioyned to Sam-	34
	15	Israel suffered oppressours an		sons death, to giue a close warn-	35
	16	hundred and eleuen yeeres: and		ning of Gods displeasure in Sam	36
	17	Dalilas eleuen hundrethes of		son, and Ely: and in remouing	37
Rest.	18	Sicles ouerthrew Samson: Vp-		the Arke from Syloh. Yet for	38
	19	pon whom at Zora and Estaol		due time it must be placed as I	39 1060
	20	Gods spirite came.		haue set it, though great men	40
	1	ELY of Leui of Ithamar		olde and new thinke otherwise.	
	2	40. § yeeres. 1. Sam 4, 18.		This one reason of many may	
	3	HE in zeale is vnlike Phineas		serue: Phinehas was then a-	
360	4	of Eleazar: who killing the for-		liue: and about 90. Y. aged: In	
Rest.	5	nicators, stayed the Plague, and		Chusans first yere, to haue 266.	
	6	receiued frō God a couenant of		yeeres more by Samsons fall: it	
	7	peace. Nō. 25. Ely staied not his		were strange. The Ebrewes	
	8	sonnes from adultry: wherefore		that gaue him so many, spake as	
	9	God brought death vpō him &		the phrase lyeth, accordyng to	1050
	10	them, with 34000. of Israel,		their maner, not as they thinke,	
	11	and shame vpon his house.		in proper trueth. So they make	
	12	SAMVEL borne. 1. Sam. 1.		Naamah Noahs wyfe: and	
Rest.	13	Anna was a Prophet, & spake		Dina Iobs: Thamar Mel-	
370	14	of Christ. 1. Sam. 2. whom An-		chisedecs daughter: because in	
	15	na Panuels D. sawe face to		open phrase better men cānot be	
	16	face. Mary foloweth Annas		named, though in truth it cānot	
	17	song Lu. 1. which helpeth much		be so. So in phrase Melchisedec	
	18	to know her meaning.		continueth for euer as GOD.	
Rest.	19	Samuel is a new Moses: and		In Zoar vpō Gen. 14. & heb. 7.	1040
	20	cōparable to him in many points		So folowing the phrase in 18 se-	
	21	Both of Leui, were kings 40. Y.		uerall Scriptures of the Iudges	
	22	fought, killed kings, praied for Is-		and Oppressours: For the whole	
	23	rael. Both their birth, educatiō,		time 339. yeeres which is rec-	
380	24	& cōfirmatiō had great notable		koned with the Iudges or defen-	
	25	nes: to shew thē restorers of the		ders: We haue 111. yeres more:	

*The twise naming of Samsons Y. 20. Iud. 15. & 20 againe Iud. 16. made the Ebrewes say for memory of story, by the phrase: that Samson iudged 40. Y. Ierusalemy, Elias, Zacuto. Pauls 450, after a sort, are in the same tenor of phrase. Acte. 13.

§ As Samsō had 40. the 70. gaue Ely 20. See the Ro. copy, & better know why?

state.

for

Since the coming from

26 † *ſtate.* Ely *heareth twiſe frō God*
27 *that his ſonnes ſhall die in one*
28 *day: that his houſe ſhalbe* Icha-
29 bod, *without glory for euer: that*
30 *a true one ſhalbe ſet vp, euen* Sa-
31 doc, *who is of* Eleazar. *Therin*
32 *God againe remembreth* Phi-
33 nehas. *Nū. 25. For whoſe ſōnes*
390 34 *necligēce God ſet vp* Ely, *whoſe*
35 Achimelec *is deriued from*
36 Ithamar. *1. Chr. 24. & 1. Sā. 2.*
37 ‡ *BARZILLAI* B. *is 80. y. old*
38 *whē* Abſolon *rebelled 2. Sā. 19*
39 *thē his ſtrength was but ſorow.*
40 TRANSMIGRATION.
1 SAM. *&* Saul 40. y. *Act. 13.*
2 *Mid. Pſ. 24. & Cimchi. Pſ. 99.*
3 Samuel *reuiueth prophecying:*
400 4 *which is the Horſes & Charets*
5 *of a kingdome, and a recreation*
6 *of the worlde: which thing ap-*
7 *peareth, and ſo is tearmed in the*
8 *ſeauenth age, when ELIAS*
9 *vnder* Ioſaphat *is taken vp.*
10 DAVID the ſeuenth ſonne
11 of *Ieſſe*, & 14. from *Abrahā*
12 is borne in *Bethleem*, where
13 the Lord ſhould be: whoſe
410 14 dignitie maketh the lytle
15 towne great. *Mich. 5. Mat. 2*
16 *Since the Arke was taken and*
17 *brought to* Cariath Iarim *the*
18 *wooddy fielde from* Syloh E-
19 phratha. *Pſa. 132. vntyll* 20.
20 *yeeres the* Philiſtines *were*
21 *hard enemies. But then they fall*
22 *and are oppreſſed for al the time*
23 *of* Samuels *ſole gouernement.*
420 24 *1. Sam 7.*
25 Samuel *waxing olde, his ſonnes*
26 Ioel *&* Abiah *ruled: but cor-*
27 *ruptly: thereupon* Iſrael *deſired*
28 *a King, not as* Moſes *and the*
29 Iudges *were, but as the* Hea-
30 then *had.* God *appoynteth*
31 SAVL *of* Beniamin *1 Sā. 9.*

Dauid

2900 *ſtate.* Ely *heareth twiſe frō God that his ſonnes ſhall die in one day: that his houſe ſhalbe* Ichabod, *without glory for euer: that a true one ſhalbe ſet vp, euen* Sadoc, *who is of* Eleazar. *Therin God againe remembreth* Phinehas. *Nū. 25. For whoſe ſōnes necligēce God ſet vp* Ely, *whoſe* Achimelec *is deriued from* Ithamar. *1. Chr. 24. & 1. Sā. 2. BARZILLAI* B. *is 80. y. old whē* Abſolon *rebelled 2. Sā. 19 thē his ſtrength was but ſorow.* TRANSMIGRATION. SAM. *&* Saul 40. y. *Act. 13. Mid. Pſ. 24. & Cimchi. Pſ. 99.* Samuel *reuiueth prophecying: which is the Horſes & Charets of a kingdome, and a recreation of the worlde: which thing appeareth, and ſo is tearmed in the ſeauenth age, when ELIAS vnder* Ioſaphat *is taken vp.* DAVID the ſeuenth ſonne of *Ieſſe*, & 14. from *Abrahā* is borne in *Bethleem*, where the Lord ſhould be: whoſe dignitie maketh the lytle towne great. *Mich. 5. Mat. 2* *Since the Arke was taken and brought to* Cariath Iarim *the wooddy fielde from* Syloh Ephratha. *Pſa. 132. vntyll* 20. *yeeres the* Philiſtines *were hard enemies. But then they fall and are oppreſſed for al the time of* Samuels *ſole gouernement. 1. Sam 7.* Samuel *waxing olde, his ſonnes* Ioel *&* Abiah *ruled: but corruptly: thereupon* Iſrael *deſired a King, not as* Moſes *and the* Iudges *were, but as the* Heathen *had.* God *appoynteth* SAVL *of* Beniamin *1 Sā. 9.*

2910 Midras & Cimchi, *for Samuels 40. ſettleall the* ✠ Iudges, & Ioſuah *againſt both Talmuds: for S. Paul*

2930 ✠

2940

for Chuſan 8, Eglon 18, Siſera 20, Madian 7, Ammon 18 Philiſtines 40. *after a ſort* 450. *Act. 13. euen ſo* Ioſeph *Ant. 8, 2. includeth the ſame accompt exactly in a greater ſumme, reckonyng from* Moſes *dealing with* Pharaoh *to the foundation of* Salomons *Temple* 592. *yeeres for the* 480. *1. King. 6. This ſheweth the number. Act. 13. to conteine no fault: but plaine heauenly wiſedome: that in one worde reckoneth all the Iudges & all the troublers.* Marke *what God hath done to* Syloh. *1. Sam. 4.* 34000. *die. The Arke is takē.* Hophni *&* Phinehas *are killed,* Ely *breaketh his necke: his daughter in law nameth her childe* Ichabod *no glory, and dyeth.* *As God hath done to* Syloh, *ſo will he do to* Ieruſalem. *Ier. 7* *Hytherto the Arke was in* Ephraim. *Now God deſpiſeth* Syloh, *the Tabernacle of* Ioſeph, *& choſeth not* Ephraim *but* Iudah: *from whom* Shyloh *was to ariſe. Gen. 49.* *HERE* Theodoretus *may be cited vpon* Leuiticus: *what meaneth:* Then ſhall the land reſt and pay her Sabbothes. *He ſaith, you ſhalbe in your enemies land. For in* Babylō *they ſerued 70. Y. Now from* Sauls *raigne to the Captiuity, are* 490 *yeres, wherin are 70. ſeauens.* *AS* Iſrael *deſpiſed* God *in* Samuel *to find* Saul: *ſo* Iuda *deſpiſed* Chriſt *for* Cæſar. *God geueth ſuch Kinges in wrath, and remoueth them in his anger. Hoſe. 13, 11.*

Before ✠ birth of

1030 Reſt. 1020 Reſt. IVB. 7 Reſt. 1010 Reſt. 1000 Reſt. 990

Saul

Since the comming from							Before the birth of
430		32	Dauid *is vncted in* Bethleē:		*SAVL saueth thank full* Iabes		
		33	*killeth* Goliath, *harpeth away*	‡	*frō miserable* Ammon. Iona-		
		34	Sauls *feende, marieth not* Me-		than *discomfiteth* Philistines.		
		35	rob *but* Mical, *shunneth* Saul:		*Heb.11.* Saul *wilbe a sacrificer,*		
		36	*to* Gath, Moab, Ammon:		*tender to* Amalek, *cruel to* Io-		
		37	*wandring as* Kedar. *Psa.120.*		nathan, Dauid, Leuites, Gi-		
		38	*RVBEN & GAD glory ouer*	‡	beonites: *wanteth an* Ephod,		
		39	*the* Hagarims. *1 Chro.4,10.*		*foloweth a* witch, *seeth a* Sa-		980
		40	*SAMVEL dieth. Seder-olam*		muel, *goeth to destruction.*		
	1		DAVID *is vncted K. of* Iuda	2950	*DAVID for his 40. yeeres was*		
	2		*in* Hebron *at* 30. *Y. as* Christ	☞	*a new* Moses, *or* Samuel.		
Rest.	3		*was at his baptisme.*		*He alludeth to* Moses *saying,*		
440	4		*Many of al tribes run to* Dauid		He toke me as he did § *Moses*		
	5		*though* Isbosheth *resisted him*		frō many waters. *Psa.18,16.*		
	6		*7. Y. in the end he was killed, as*		*This Patriarch & Prophet in*		
	7		*he liued a man of shame. 2. Sā. 4*		*holy psalmes speaking by the spi-*		
	8		DAVID *vncted K. at* Ieruśa		*rite of God. 2. sam. 23. Mat. 18.*		
	9		lem, *exactly a thousande yeeres*		*taught his people the histories*		970
Rest.	10		*before* Christ *was baptised:*		*past, & the prophecies to come:*		
IVB.	11		*reigneth our Lords yeres 32.6.*	2960	*which draw vnto* Christ, *as if*		
8	12		*monthes. He tamed the* Philist.		*the matters were present.* Christ		
	13		*at* Perazim. *Esa.28.* Aram,		*he called his Lord. Psal.110.*		
450	14		Moab, Ammō, Edom, *in him*		*The sonne in whom they that*		
	15		*riseth that Scepter for all* Seths		*trust are happie. Psal.2.* *Also*		
	16		*sonnes. He dealt as a Lion as-*	☞	*after* God *had promised him*		
	17		*cending from his pray. Gen.49.*		Christ, *he called him* Dauid,		
Rest.	18		*CHRIST* the Lion of *Iuda*		Beloued. *Psa.132. Mat.3,17.*		
	19		*Apo.5.* is promised by *Na-*		*Moreouer he spake of the angels*		960
	20		*than* to be of *Da*[illegible]oynes:		*worshipping of him at his com-*		
	21		who hath the keyes of *Da-*	2970	*ming, of his body ordeyned for a*		
	22		*nids* kingdome. *Apo.3.*		*Sacrifice: zeale, for Gods house.*		
	23		SALOMON B. of *Bathse-*		Hosanna *cry, by babes: conspi-*		
460	24		*ba,* wyfe once to *Uriah,* of		*racie by* Herode *and* Pilate:		
Rest.	25	‡	*Canaan:* now a possesion to		*betraying, by one of his Table:*		
	26		*Dauid* of *Sem.* Dauid *nameth*		*garmentes, lotted, Wordes, Ely:*		
	27		*that sonne NATHAN, who*		*Ely: bystanders flowtyng in*		
	28		*should be father after the flesh to*		*wordes & gesture: drinke, Gall:*		
	29		*the sonne of* God. *For* Vriahs		*sacrificehood, figured by* Mel-		950
	30		*wife & life:* Satan *stirred griefe*		chisedec: *resurrection, ascentiō,*		
	31		*in* Thamar *deflowred,* Amnō	2980	Gentiles *beliefe: lastly, praying*		
Rest.	32		*killed after two yeres,* Absalom		*for* Salomon *the king, turneth*		
	33		*a rebel after fiue yeeres. His re-*		*his speach to* Christ: Israelites		
470	34		*bellion fell out about 3. Y. before*		*are thornes:* Dauids *kings bad:*		
			Dauids 40. *ended.*		*yet* Gods *couenant constant,*		
					which was made in Christ.		

§ *was. The Ebrew verbe gaue Moses the name.*

[a] The Ebrew names tel which are in the Ebrew text: the Greeke which the new Testament kept for the world: Nathan, Pedaiah, Zorobabel, Salathiel, one the first of that family, and three first heires of the other were for rare vse, kept in Ebrew.

THE HOVSE OF DAVID

vntill our Lords daies: both his na-

turall line, and they after whom by

right he was heire to the kingdome.

DAVID.

שלמה	Salomon.	
רחבעם	Roboam.	
אביה	Abia.	
אסא	Asa.	
יהושפט	Iosaphat.	
יורם	Ioram.	
אחזיה	*These three & Iehoiakim killed for euil rulng S. Mat. omitteth.*	a Achaziah
יואש		b Ioax.
אמציה		Amaziah.
עזיה	Ozias.	
יותם	Ioatham.	
אחז	Achaz.	
חזקיה	Ezekias.	
מנשה	Manasses.	
אמון	Amon.	
יאשיהו	c Iosias.	
יהויקים	Iakim, or Iehoiakim.	
יהויכין	Iehoiachin, or Ie-Chonias.	

He ended Salomons race: Iere. 22.

Though Chonias *were a signet vpon my fynger, I will pluck him thẽce. O earth, earth, earth: write him childles. For none of his seede shall sit vpon the throne of* Dauid, *or beare rule any more in* Iuda.

נתן	Nadsi.	Nathan.
מתתה	Mattaddi,	Mattatha.
מינן	Mainai,	Mainan.
מלאה	Melea,	Melea.
אליקים	Eliakeim,	Eliakim.
יונן	Ionai,	Ionan.
יוסף	Iosech,	Ioseph.
יהודה	Iudi,	Iuda.
שמעי	Symeei,	Simeon.
לוי	Addi,	Leui.
מתתיה	Mattathi,	Matthat.
יורים	Ioreim,	Iorim.
אליעזר	Eliezi,	Eliezer.
יוסי	Iosei,	Iose.
ער	Her,	Er.
אלמודם	Elmodeim,	Elmodam.
קוסם	Kosamai,	Cosam.
אדי	Addi,	Addi.
מלכי	Melchi,	Melchi.
נרי	Nagi,	Neri.

They expound Zach. 12, 10, of Christ the sonne of Ioseph which was to be kild: Iarch. which was kild: Cimchi.

שאלתיאל	Salathiel.	Salathiel.
פדיה	1. Chron. 3.	Pedaiah.
זרבבל	Zorobabel.	Zorobabel.

a *They are greatly deceiued that ende* Salomons *house with* Achaziah: *and bring aboue six hundreth errors into the genealogie. Besides, they derive our Lord frõ most wicked folk: though he honored all his true fathers with the gifte of faith, being the roote of goodnes, whom we are to follow in the honoring of our parents, and cannot goe before him.*

b *That* Ioas *was sonne to* Achaziah, *& that* Salomons *stocke did not faile in* Achaziah: *wee are taught by sixe plaine testimonies of Scripture. 2. King. 11, 2. 13, 1. 14. 13. 1. Chr. 3, 11. 2. Chr. 22. 11, 23, 3.*

c *Whereas* Iosias *begetteth* Iechonias *& his brethren. Matt. 1. Vnderstand by brethren cousins: that* Iosias *the grandfather begate Vncles to* Iechonias, *as* Tzedekias, *called his brother, 2. Chro. 36. 10. but was properly his vncle and brother to his father, 1. Chr. 3. 15. and 2. King. 24. 17. & is also his sonne for succession, 1. Chr. 3. 16.* Tzedekias *died before the 37. yeeres of* Iechonias *deliuerance out of prison: in which prison after* Tzedekias *death* Iechonias *declared* Salathiel *his heyre. And as Emperours designing heyres countinance them with all speeches in force as of kindred: So did the Iewes: & Ezra. 1. Chr. 3. But* Aggei *had afore* Ezras *returne cleared the cause. For he telleth* Zorobabel *from God that he shall be a signet on the hand of God at the day of Christ: who yet had sworne to* Ieremy *that* Iechonias *should not be so. Whereby it were a wicked thing to hold that* Zorobabel *commeth of* Iechonias: *whereas the Lord specially willing to shew vnto the heyres of the promisse, the vnchangeablenes of his minde for a celestiall kingdome, bindeth by an oath, the end, and refusall of* Iechonias *house.* Zacharie *ioyneth with* Aggei. *For naming* Dauid *and his chiefe family: he bringeth for it, the house of* Nathan: *as to* Leui *his chiefe, the* Symeoni: *and the Prophet might not haue omitted the house of* Salomon, *the* Iedidiah *and* Lamuel, *if it had not beene extinct. Now when S. Mathew sayth, that* Iechonias

begate Salathiel, any learned knowe that he beginning with the terme of begetting, might not depart from it, where the custome of speech suffred the Catachresis. Ouid teacheth children this phrase: in whom Iulius Cæsar begetteth Augustus, one of an other family: and is yet his progenie made of his immortall seede: and maketh this, more then the conquest of England, and all his other victories and triumphes, that he begate so great a man. Seeing for Iulius and Augustus this phrase was notable, all the Empire should soone admit the like, and we of England specially hold it familiar. The Iewes in Sanedrin, fo. 38. say Iechonias by repentance called back Gods oath: and teach yet that Christ must come of Iechoniah. That error sendeth millions daily to Abaddō.

Nathan.

ורבבל Zorobabel. d Zorobabel.

Ἀβιούδ,	Abiud.	
Ἐλιακείμ,	Eliakim.	
Ἀζώρ,	Azor.	
Σαδώκ,	Sadoc.	
Ἀχείμ,	Achim.	
Ἐλιούδ,	Eliud.	
Ἐλεάζαρ,	Eleazar.	
Ματθάν,	Matthan.	
Ἰακώβ,	Iacob.	
Ἰωσήφ,	Ioseph.	

The number king for lest: which here they were kept diuers of Tyrants, Persians, Greeks, Leuitical: as right borne to kyngdom and priest.

The husband of Marie the mother of our Lord Iesus Christ, who being to be holden Iosephs sonne by all law, was borne king of the Iewes. That hee acknowledged: Pilate graunted: and the Iewes could name none but Cæsar to hinder his right. Before the starre shewed, and Herod sought one borne a King. Afterwarde a further Kingdome is shewed. At that day when the halfe seauen came: Dan. 9. that the sonne was sealed, or was made as a signet, Agg. 2. Cantic. 8. 6. Then he is called Christ, Ioh. 1. 17. and hauing confyrmed the Testament for mary by his bloud: when they looked that the kingdome of heauen should appeare: then is he made heire of all, ouer all powers in this worlde, and in that to come.

Iehouah sayd to Aggei: Speake vnto Zorobabel Duke of Iuda, saying: I wyll shake heauen and earth, and ouerthrowe the throne of Kings, (conteined in the Image, Daniel. 2. and beasts. Dan. 7.) At that day, saith Iehouah of hosts: I will take thee Zorobabel the sonne of Salathiel, O my seruant, saith Iehouah, and wil make thee as a signet: for I haue chosen thee saith Iehouah of hostes. The Apostles do twentie times recorde our Lord to be of DAVID.

Ῥησά,	Rhesa.
Ἰωαννά,	Ioanna.
Ἰούδ,	Iuda.
Ἰωσήφ,	Ioseph.
Σεμεΐ,	Semei.
Μαθαθίας,	Mattathias.
Μαάθ,	Maath.
Ναγγαί,	Nagge.
Ἐσλί,	Esli.
Ναούμ,	Naum.
Ἀμώς,	Amos.
Ματθαθίας,	Mattathias.
Ἰωσήφ,	Ioseph.
Ἰαννά,	Ianna.
Μελχί,	Melchi.
Λευί,	Leui.
Ματθάτ,	Matthat.
Ἠλί,	Eli.
Μαριάμ,	Marie.

Iesus promised to Eue, Noe, Sem, Abraham, Isaac, Iacob, Iuda, Dauid, Zorobabel, Marie, that truely beloued Dauid. And thus our Lordes fathers from Adam are in holy record: which al ought to know, and soone might: marking Gods oath that Iechonias should die childles. So Salomons house ended: & our Lord commeth of a godly family: & kings for euer scāt knowne in the world: but principall in the booke of life. Daniel. 7.

d When Babels 70. yeeres were ended Dan. 9. In Zerobabels first yere: an Angel telleth of seauentie seuens exactly decreed, for two Messias, Christ the Soueraine, to be killed, not for him selfe, but to take away sinne, to bring iustice, to seale vision and prophet: after three yeeres and a halfes preaching in confyrming the Testament for mary. Da. 9. where these families bridle heathē.

EGYPT.			WORLD.		CHRIST	
From	35		The dealing with Michaels		Of the speech in Michals childrē: SHE bare, marke that,	Before the birth of
	36		children, which ONE bare,		for: WERE b. by the due mo:	
	37		not she but Merob, to Adriel,		the like is: in Adoniah: SHE	
	38		sheweth Da. void of partiality.		bare him after Absolō, though	
	39		The Ebrew is far from fault.		his mother bare not Absolom.	
	40		DAVID dyeth: 70. y. old.			
		1	Salomō doth sit on the throne	2990	ROBOAM borne.	
		2	of the Lordes kingdome: 40.		480 Noah began the Arke.	
		3	yeere. 1. Chro. 28, 5. & 29, 23.		480 to the 2 Temple. Ezra. 3,	
		4	THE foundation of the		Ralbag vpon 1. Kin. 6. 480	
		5	temple is layde on Mount		thence to the last seuē begīning:	
		6	Sion, the shoulders of Ben-		wherin Ch. buylt his Temple.	
		7	iamin, Deu. 33. 480 yeeres		THE Lambe is the Temple.	
		8	since Israel left Egypt. 1. Ki. 6		Apo. 21. towards whō he that	
		9	Salomō being an holy Prophet		looketh in prayer shalbe heard.	930
		10	must be holden to be in heauen.		The Christians are the Tem-	
		11	THE Temple wholly fi-	3000	ple of God. 1. Cor. 3. Apo. 15.	
		12	nished, 1. King. 6, 38. in		NEBVCHAD. that burnt	Rest.
		13	the 3000 of the worlde.		it, for 7 y. was mad. Dan. 4.	
		14	SALOMON prayeth and		Two Pillers Iachin & Boaz	
		15	propheseieth of Daniels tymes.		shew, as Apo. 3. that by trueth	
		16	Dan. 6, & 9. Fyre falleth from		we are steaddie as Pillers to	
		17	heauē & burneth the sacrifices.		serue God in his Temple.	
		18	The glory of the Lord filled		In this sort is expressed Ap. 15.	
		19	the house: so that the sacrificers		the spirituall confirmation of	920
		20	could not enter therein. So was		the faythfull agaynst Pilats	Rest.
		21	it whē the Tabernacle was set		Vicar, driuing them through a	IVB.
		22	vp. Exo. 40. God again appea-		sea of fire as we haue seene in	9
		23	red to Salomon, & confirmeth		Smithfielde.	
		24	him, thereupon he began a Pa-		The Temple was full of the	
		25	lace of 13 yeres worke. Salo-		smoke of the glory of God, & of	
		26	mō excelleth al kings in womē,		his power, and no man was able	Rest.
		27	riches, and wisedome. Sal. one		to enter into the Temple til the	910
		28	of the wiseſt of the sōnes of God		7 Plagues of the 7 Angels were	
		29	falleth to Idolatry, & is corrupt		fulfylled, suche reuerence the	
		30	by the alluremēts of the daugh-		Christians strike to the plagie	
		31	ters of the sons of mē. Salo. re-		& plaged Pseudocatholiks.	
		32	pēteth: writeth the Prouerbs		Menelaus came to Chanaan	
		33	and Eccleſiaſtes: sheweth his		in Sal. dayes, Clem 1. Strō.	
		34	people that all pleasure, wealth,		whereby Dauids 37 worthyes,	Rest.
		35	and wisedome are but vanitie,		are auncienter then Achilles	
		36	saue the feare of God. Salo.		or Hector & such other.	
		37	wrote his Songes in his olde		THE queene of Sheba shall	
		38	age, after he had built the tow-		cōdemn the wicked Iewes that	
		39	er of Libanus. Canti. 7. His		would not heare a greater then	900

From the promise giuen the time is past all thryse 480 The royalty of Salomons Palace represented an heauenly kingdome: and that the chosen should looke vp and not fasten on the earth: God left Salomon, and all his, to great imperfections.

From the promise giuen to the Lambe, temple, and Salomons death: in an other sure fastened.

Salomon the first in all plentie, was first of to write how all vnder the sunne was vanity.

Adam 930 are hence to our Lyrrhaythe is the 2 Adam & the 3 Temple.

| From the Rest. | | |

DIVISION. From the			Iuda.	WORLDE.	Israel.		CHRIST. Before the birth of
	26				*ELAH of* Baasa *2. yeeres.*	24	
	27	◁	*Foure kinges are in* Israel *at*		*ZIMRI,* Omri,& Tibni.	1	
	28		*once: beginning 42 yeeres trou-*		Omri *begynneth that famous*	2	
	29		*bles: infecting* Iudah.	☙	*42 y. not cõmonly marked,& is*	3	
	30		IORAM borne : *and is 32*		*sole K. After 4 y. in 31 of* Asa.	4	850
50	31	♃	*in the 5. of* Iorã Achabs S. &	♃	*He buylt* Samaria Aholiba-	5	
	32		*40. at both houses ruine. When*	3080	mah , *and made her sister to*	6	
	33		*his sonne was in the 42. meane*		Ierusalem Aholibah *Eze. 23*	7	Rest.
	34		*not that he could be elder then*		*corrupting* Iuda , *for that* Iorã	8	
	35		*his father : but know it spokẽ of*	☙	*K. of* Iudah *matched to great*	9	
	36		Omries *house: for which he di-*		*ruine with* Iezabels *house.*	10	
	37		*ed with the others fal. The par-*		*ACHAB solde to synne 22 y.*	11	
	38	✕	*cels of times in often synarchies*	‡	*CHIEL builds* Iericho *with*	1*	12 ✕
	39		*are here very troblesome. the 42*		*the price of his eldest & yongest*	2	
	40		*y. easeth al: being rightly markt.*		*son, as* Ios. *foretold it shold cost.*	3	Rest.
60	41	1 ♄	IOSAPHAT 25 Y.	☙	ELIAS prophecieth.	4	♄
		2	Rome *Apo. 11 killeth martyrs*	3090	*He was clothed in haire, fed by*	5	
		3	*clad in heary coates,& hath no*		*a rauẽ, fed a widow, quicked her*	6	
		4	*rain in 42 moneths, persecuteth*		*child, fasted 40 d. seeth a wind,*	7	
		5	D. *1260 as* Achab *did* Elias.	☙	*earthquake,& fire, and by fire*	8	
		6	*frõ whose mouth fire deuoureth*		*from heauen burneth sacrifices,*	9	
		7	*the enemy, and an Earthquake*		*killeth* Baalists,& *soldiers.* Ioh	10	Rest.
		8	*killeth 7000, such as bow to the*		Elias, *seeth heauẽ opened, when*	11	
		9	Beast. *The martyrs slain seeme*		*our L. begã to preach 42 mõths*	12	
		10	*agayne to be alyue , as* Elyseus		*or 1260 dayes, who feedeth the*	13	830
70		11	*hath a double portiõ of the spirit*		*hũgry, quickneth the dead, hath*	14	
		12	*of* Elias *taken vp .* Rome *ha-*	3100	*a fire not to burn* Samaria: *but*	15	
		13	*ting* Elisabets *Christian ser-*		*a gracious fire of iudgement,*	16	
		14	*uants foloweth* Iezabel, *dronke*		*bringeth* Elias *and* Moses *to*	17	Rest.
		15	*with the blood of* Aaron *and*		*him: is killed, ariseth, ascẽdeth,*	18	
		16	Elisabets *sonnes.*		*sendeth fyre, Act. 2. & seauen*	19	
☾		17	IORAM *thrise viceroy and*		*Epistles. Apoc. 2 .*	20	☾
♃	1	18	Roy 17, *and* 22 , *and* 25 *of*		*Achaziah 2 y. 1. King. 22.*	21	1 ♃
	2	19	Iosaphat, *neuer prosper ed.*		*IORAM the sonne of* Achab	22	2
	3	20	*He learneth by an Epistle from*		*reigneth 12 yeere. 2. King. 3, 1.*		3 820
	4	21	Elias *of his heauy ruines & sor-*		*A great Famine of 7 yeeres is*		4 Rest.
80	5	22	*rowes for killing his 6 brethren.*	3110	*in* Samaria. *2. King. 8.*		5 IVBI
	1	23	Edom *rebelled : and* Esaw	☙	*Note that* Iosaphat *is called*		6 11
	2	24	*brake* Iacobs *yoake. Gen. 27.*		*King of* Israel. *2. Chro. 21, 2.*		7
	3	25	Arabians *carrye awaye his*		*So* Asa *is called king of* Israel.		8
	4		*wyfes and all his sonnes sauing*		*Both which places the 70 trãs-*		9
	5		Ioachaz. *After two yeeres*		*late:* Iudah, *least the strãgenes*		10
	6		*tormenting sicknes he dyeth.*		*should trouble the vnlearned.*		11
	7				The famous 42 y. ende.	‡	12 Rest.
	8	1 ♄	*Achaziah is in 42. dying 22.*		*IEHV* a sword of God, is	1	810
		1	ATHALIAH *the daughter*				

of

DIVISION. From the			Iuda.	WORLDE.	Israel.			CHRIST. Before the birth of
		2	of Achab *and Grandmother to*		vncted king and reigneth	2		
		3	Ioas *killeth the Kinges seede,*	3120	28 yeeres. *He slew* Iezabel,	3		
		4	*and reigneth 6.y. 2.Kin.11,3.*		Ioram: 70 *sonnes of* Achab,	4		
		5	*Shee had sonnes by an other*		*with* 42 *of* Achazziahs *brea-*	5		
		6	*which shee tendered. 2.Chr.24.*		*thren: his vncles sonnes.*	6		
Rest.	1	ℊ	IOAS the naturall sonne of		*Two wayes the 42 yeares, are*	7	¶	
	2		*Achaziah,* being hid in the		*reckoned, one by the opē phrase,*	8		
	3		Temple by his fathers sis-		*an other by comparing the two*	9		
	4		ter 6 yeeres, is vncted King		*kingdomes. For in the 31 Y. of*	10		
	5		in the 7. *2. King. 11.* and		Asa, Omri *is full king (4 yere*	11		800
100	6		reig. 40 yere. His age & the		*before he begā to reigne) reckon*	12		
	7		woman that saued him ar-	3130	*by* Iudah *thus.* Asa 9 y. Iosa-	13		
Rest.	8		gueth that he is not of *Na-*		phat 25, Ioram 8: *all is* 42.	14		
	9		*thans* house, That forged		*Or thus by* Israel. Omri 6,	15		
	10		*Philob* which *Annius* hath,		Achab 22, Achaziah 2, Io-	16		
	11		that endeth *Salomons* house		ram 12: *in all 42 yere. Now*	17		
	12		in *Achaziah,* must be dete-		*as* Iorā *of his 8 Y. had 4 cōmon*	18		
	13		sted, as drawing vs to in-		*with* Iosaphat: *so in* Omri *his*	19		
	14		numerable errors, against		*house 4 yeere must be likewise*	20		
Rest.	15		playne Scriptures, and to		*common to fathers & sons, as*	21		790
110	16		bee ridiculous to all *Iewes*		*you may see, & 4 y. sooner from*	22		
	17		cunning in the Prophetes,		Zimries *death must you begin*	23		
	18		who finding vs vnable to		*the stile of the holy story, seem-*	24		
	19		bring the right fathers of		*ing to be intricate liuely expres-*	25		
	20		our L. and to reconcile *S.*		*seth the intricate state of these*	26		
	21		*Mathew & S. Luk:* through		*kingdomes: & in one some relie-*	27		
Rest.	22		our falt reiect those most		*ueth the Student.*	28		
	23	C	holy writers and religion.		Ioachaz *17. yeare. Vnder him*	☽	1	
	24		*IOAS repayreth the* Temple		Chazael *and* Benadad *per-*		2	
	25		*2.Chro.24. He falleth to Idola-*		*forme* Eliseus *teares vpon* Is-		3	780
	26		*trie, & vnthankefulnes, after*		rael. *Them* Amos *remēbreth.*		4	
	27		*the death of* Iehoiadah, Iohn,		*THE* Olympiades, *that is*		5	
	28		*or* Barachias, *who dyed* 130		*games, after 4 Y. ended vsed in*		6	
Rest.	29		*Y. olde. 2.Chr.24,15 resuming*		Olympia: *here are to be pla-*		7	
	30		*the memory of* Adam *at* Seths		*ced: if in* Olympiade 202 *the*		8	
	31		*byrth, of* Terah *at* Abrahās,		*fourth y. our L. died. But* Plu-		9	
	32		*of* Iacob *entring into Egypt.*		tarch *in* Numa *sayth truely,*		10	
	33	‡	ZACHARIA the sonne of		*that they are nothing to be re-*		11	
	34		*Iehoiadah* is stoned to death		*garded: they are most vncertain*		12	
	35		betweene the Temple and		*& vnreconed of many hundred*		13	
Rest.	36		the altar by k. *Ioas. § Mat.23*		*yeres, vntil* Xenophons *time.*		14	
IVB.	37	‡	Syria *spoyleth* Ierusalem.	3160	*IOAS* of *Ioachaz* rāgneth	1	15	
12	38	1	AMAZIAH Viceroy and		16. yeeres. *2.King. 13,10.*	2	16	
	39	2	Roy 29 yeeres. *2. King. 14.*		*Vnder him olde* Eliseus *dieth:*	3	17	
	40	3	Ioas *is killed.* Amaziah *killeth*		*who wrought miracles to turne*	4		
			20000		Israel.			

§ And Ierusalemy, Taghanith. fol.69.col.1. & Mid. Lam.2. fol.72. T here Zacharies death is reuenged where he was kild betwixt the altar and temple, with 80000 sacrificers deathes.

From the

4 20000 of Edom: souldiers dismissed, kill and spoyle Iudah.
5
6 Amaziah worshippeth Edoms
7 Gods. Ioas ouercõmeth Ama-
8 ziah, robbeth the Temple: and
9 diswalleth the Citie, 2 Chr. 25.
140 10 Amaz is killed, his sonne being
11 but 4 y. old, whome some regent
12 gouerned vntil he was 16 Now
13 the whole body of Iudah is sick,
14 & they destroyed as Sodõ, but
15 for a remnãt, Esa. 1. And this
16 for Zach. his death. worse they
17 are for our L. his death. Rõ. 11.
18 ROME is buylt by Romu-
150 19 lus vpon 4 hylles, which are
20 Palatinus, Capitolinus, A-
21 uentinus, and Exquilinus
22 Seruius Tullus enlargeth it
23 compassing within the walles
24 three other hylles, which are
25 Cœlius, Viminalis, and
26 Quirinalis. Galen, Plut.
27 Liuy. Virg. Ouid. Dio. han-
28 dle these. These are called se-
160 29 uen heads in Apo. 17.

1 THE kingdome of Iuda
2 is 11 y. ruled by the states vntill
3 Ozias first y. touched the 27 of
4 Ierob. That fell out partly for
5 his youth: & partly because the
6 states hated their king as Israel
7 did. Whereof Lachis is blamed
8 for yeelding vp Amazias to thẽ
9 that killed him. Many sorowes
170 10 they suffred by their 4 last kigs.
11 § OSEE & IOEL prophecy.

C 1 OZIAS 52 yeere. His first
2 great works are said to be after
3 his fathers death, to warne vs
4 that he ruld not with his father.
§ 5 Two yere before an earthquake
6 Amos telleth Aram of captiuitie to Kyr, and Ieroboams
7 house of a ruine, & Iuda to be
8 cap-

3170

By forged Olympiades, Romes yeeres, and those Chaldees, some disagree the 490 y. tolde for our Lords death, and all the new Testaments age: renting with all, Est. Ez. Neh. Ag. Zach.

Israel: In the waters of Iordan by Elias Cloake: and Naaman his Leprosie. Luk. 4. in the waters of Moab: in the waters wherin the axe swam: in the potage made healthy: in bread & oyle multiplied: in victuals procured to Samaria: in punishing Gehazi with a Leprosie & 42 of Bethel by two Beares, in raising two frõ death.
IEROBOAM of Ioas 42 yeeres. 2. King. 14, 23.
NABONASSAR king 424 yeres before Alexander died. Ptol. 3. His name neare a thousand yeeres was obscure: yet now Chroniclers make him a ground: though they cãnot finde who by Scripture he should be.
About Mardocempad and Nabopolassar, like discention is. None of all their accompts in Ptol. sã be by scripture proued.
Chaldean lyers fayned them of purpose to obscure Daniel.
Lachis gilty: as Israel, Mic. 1.
IERO. recouereth Chamath to Iudah in Isra. Here the only place is that his kingdom is called Iudah. Dauid won Chamath, to Iudah: & by Iudahs right was he to fight for it.
IONAS sent to Nineue, fled to Ioppe: hopeles to conuert Niniue, vntill he had been 3 dayes and three nights in the Whales belly as Christ should be in the belly of the Earth.
SIMON Bar Ionas likewise fled from the Heathen: vntil at Ioppe God altered him, Ac. 10
PVL might be that repenting K. to whom God giueth power ouer Israel. Arã hitherto was migh-

Israel called Iuda. Aram falleth, Assur riseth.

5
6
7
8
9 760
10
11
12
13
14
15 Rest.
16 1 D
2
3
4 750
5
6
7 Rest.
8
9
10
11
12
13
14 740
15
16
17
18
19
20
21 Rest.
22
23
24 730
25
26 C
27 Rest.
28
29
30
31 PVL.
32
33
34 720

Rest.		9	captiued: yet fully restored to						
IVB.		10	Christ, with Edom or all		32	10	mightier thē Assur. Heathē stories before Cyrus are but tales.		
13		11	nations. *Act.15.*				Homer knew neither Nineue, Babylon, nor Ecbatanas		
	‡	12	ZACHARY shewing the				wealth: els he would not haue		
		13	Iewes destruction by Rome,				brought Thebas Agyptias		
		14	(before which the L. on mount				for an example. *Il.10. Stra.15.*		
		15	Oliuet told of Earthquakes to				THE kingdom is by seditiō 22	1	
		16	come) saith: ye shall flee, Icho-				Y. without a king, vntill 38 of	2	
Rest.		17	uah standing on mount Oliuet,				Ozias, then Zachary reigneth	3	
		18	as ye fled in Ozias dayes for				the fourth from Iehu *2.Ki.10.*	4	
		19	the Earthquake. Before Amos.				The Earthquake in Amos had	5	
190	‡	20	IOEL telleth of swarmes of				in Israel his euents. Here their	6	
		21	Caterpillers, like Horses & with				state is tolde Ose.1. to be Iez-	7	
		22	Lyons teeth, causing famine.				reel of Gomer the harlot: and	8	
		23	The Locusts *Apo.9.* (which ar				God breaketh the bow of Israel	9	
Rest.		24	fensed as bard Horses, & with				for the valley of Iezreel: when	10	
		25	Lyons teeth, and haue Abad-				Iehues wicked house smarteth	11	
		26	don of Cittim, their King)				for Achabs, as did his for	12	
		27	cannot agree to any but to the				Nabothes. Notwithstanding	13	
	*	28	Popes spiritualitie: who strong				yet they be pittyed Ruchama,	14	
200		29	by policie and wealth, deuoured				& Apeople-Ammy, as the	15	
		30	the fruits of other mens labours				faythfull heathen are *Rom.9.*	16	
Rest.	*	31	in most of their kingdomes.				*1.Pet.2.* But they shalbe vnpit-	17	
		32	IOTHAM b. *28* of Ozias.				tied Lo-Ruchama, and No-	18	
		33	OZIAS yet can not be in that				people Lo-Ammy: as we	19	
		34	Leprosy for sacrificing. Besides				were from Noes dayes, before	20	
		35	a long time he must needs haue				God taught all nations to repēt,	21	
		36	to conquer the Philistines strōg				and to seeke Dauid. *Act.17.*	22	
		37	towne: the Arabians, in				ZACHARY 6 months.	¶ 1	690
☾	¶	38	Gur-baal, and Meūnim,				SALLVM 1 month.	* 1	☽
	*	39	and to humble Ammon: and				MENACHEM 10 yeeres.	2	
210		40	to buylde his great workes:				About this time liued Homer	3	
		41	whereof some engines were, in				Hesiod, & Gyg, the first that	4	
		42	force lyke Gunnes, to shoote ar-				was called Tyrannus. Clem.*1.*	5	
		43	rowes and stones.				Str. who reigned in Lydia:	6	
		44	ESAY prophecyeth. Of Christ				whose sonnes reigned vnto Ha-	7	
Rest.		45	he speaketh as an Euangelist: of				lys the ryuer: where first setled	8	
		46	heathen cōmon weales, he she-				the most of Iaphets house. Of	9	
		47	weth that their potentates that				him the lande is called Gog.	10	680
		48	seeme to be their stars shall fall				*Eze.38.*		
	☾	49	as a Fig tree casteth her Figs,				PEKACHIAH 2. yeere.	1	☽
220		50	as in *Apo.6.* the Romans do.				Pekach hath part of the *51*,	2	1
		41					but more of the *52* as the com-		2
Rest.		52	IOTHAM 16 y. *2.Kin.15.*				parisons after will shew.		3
		53	CHRIST fylleth the Temple						

with

The Iewes would swallow vp these 22. y. to remoue the Iubily, & the Chronicles end from our Lords death, Iudahs Kings wise recorded, with many appendants, were as well to be wrested. Great men follow them blindly.

REZIN

Before the birth of Iezreel 8 borne of Gomer.

35 36 37 38 39 40 41 — 710

Machab Syllableth townes of ruine. ch. 1.

ACHAZ so yong a Father as Eliſabet an olde mother, ſhould haue hoped in Emmanuel of a virgin.

With a ſmoke of anger, which to Salomon *he filled with a gracious cloude.* Seraphim *with ſixe winges crying* holy, holy, holy, *praiſe his iuſtice, who ten times puniſheth* Iuda: *that wil not yet ſee, vntil they be deſtroied. Eſa. 6. Mat. 13. Mar. 4 Luk. 12. Ioh. 12. Act. 28. Ro. 11 The going to* Babel, *& the affliction: vnder* Iauan: *vntil the cõming of* Chriſt, *the brightnes of glory. Eſa. 4. Ebr. 1, 3. All are ſhewed in* Iothans *times.*

ACHAZ 16 yere. 20 yere olde when he reigned. *In* Eſay, *children are giuen Chriſt for a ſigne: as* Procopius *right lye examined the text. Eſa. 7. So behold the childrẽ that God gaueth to* Emmanuel. *Ebr. 2.* Achaz *diſdayned the ſoft flowing waters of* Siloam, *which in Ioh. 9. waſh blinde eyes of one ſent thither, to ſee* Emmanuel: Achaz *hyreth* Aſſur, *who will ouerflowe the lande of* Emmanuel. *Eſa. 7.*

EZEKIAS 29 y. *Now 25 yeeres olde (Vnder him* Aſſur *chaued & ouerflowde,* Emmanuels *land: taking 330 Talentes: and deſtroying many townes) He was to the* Philiſtines *a Cockatriſe: as* Ozias *was to them a Serpent, he obteined health frõ ſickenes. Eb. 11 and to know his end of lyfe. Yet one fault cauſed an open denouncing of captiuity to his ſeed ſeruing* Babels *king. Eſa. 39.* Sanacharib *looſeth 185000. The laſt parte of* Ezek. 14. y. *might be a reſt: as* Ralbag *gathereth by 2. King. 19.*

The 1 of 10 calamities.

Achaz k of Iſrael. 2 Chr. 28.

Blame not the text: but learn.

of princes, Oſ. 8, 10.

The ſecond and third of the ten calamities.

REZIN *of* Aram *recouereth* Eloth *from* Achaz: *& when* Pekach *had killed 120000 of* Iudah *both beſiege* Ieruſalem: Achaz *trembled, vnſtayed and vnbelieuing not willing ſo much as to demaund of God for triall a miracle.* Eſay *telleth of Gods fauour for* Dauids *houſe, that a virgin ſhall beare* Emmanuel, *as Mat. 1. who is a child and a ſonne that beareth on his ſhoulders principalitie, a Wonderfull counſeller, mighty God, father of eternitie, prince of peace, of whoſe myſticall large principalitie and peace in* Dauids *throne there ſhalbe no end.* Tiglath Pileſer *captiueth* Galily, *to be* Lo-Ruchama *tyl* Chriſt *begineth to preach where Captiuitie began, Eſa. 9. Mat. 4.* Pekach *is kild by* Oſee. Aram *captiued to* Kyr *56 y. after* Amos *foretolde it.* OSEE k. 9. y. *in one ſort, & againe to the ninth after once he was remoued. The kings of* Aſſur *are called for* Iſr. *&* Iuda Iareb *that is defender. Oſe. 5.* Oſee *ſends Oyle for a preſent to* So *King of* Egypt: *to win his fauour.* Salmanaſar *captiueth him. His firſt y. was the 20 of* Iotham. *His third in the ſecond ſort of gouernmẽt, otherwiſe his 12 was* Ezekias *his firſt: his 7, the others fourth: Then is* Samaria *beſieged. His ninth the ſixt of* Ezechias. *Then* Gomer Iſrael *beareth* Loãmy. *They might wiſh the Moũtains to fal on thẽ. Oſe. 10. So might* Ieruſalem *Luk. 23. for their deſtruction by* Rome:

Vnpitied Lo-Ruchamah b. 650

as we once were,

Loammi borne. Iſrael is no people.

From the Sanacharib, or Sargō.

18 19 20 21 22 23 24 25 26 27 28 29

Vpon Ezekias *sickneſſe the* Sunne *goeth backe 10 houres: 309. after* Achaz *would not take a ſigne: alſo after* Emmanuel *was promiſed. After* Emmanuels *birth 30 yeere on the tenth houre of a certaine day in an yeere when heauen opened* Iohn Baptiſt *ſheweth* Chriſt. *The like reuolution of time ſtirreth vs to make thoſe matters.*

280 Reſt. IVB.

3300

Herodotus *in Egypt heard* Sanacharibs *ſtory: but corrupted. Likewiſe of the Sunne turned backe: and of a king that was tolde from God how long he ſhould liue. Herod. 2.*

CYRVS is named 150 before he is borne, declared a deſtroyer of Babel *and deliuerer of* Israel: *a buylder of* Ieruſalem, *and vncted of God. Eſa. 44 & 45.*

and the prophane Romanes *for perſecuting. Act. 6.*

5 6 7 8 9 10 11 12 13 14 15

Before the birth of

620

Afurchaddon, or Sardan.

15 Reſt. 290 300 Reſt. 310

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34

MANASSES 55 yeere. *Vnder him* Eſay *was ſawed to death.* Talmud *in* Iebamoth *leſe 49. That is touched Ebr. 11. They were cut with a ſawe. Of him doth* Occumenius *vnderſtand it.* Iuſtine *martyr alſo obiecteth the ſame to* Trypho. Manaſſes *was once worſe then any* Chananite, *and is caryed by* Aſſur *to* Babel. *Then he repented. The King of* Aſſur *now ruling, ſeemeth to be* Aſarcha-don, *or* Sardan. *He is that* Oſnappar *that ſet more dwellers to* Samaria: *who were continuall moleſters of the* Iewes. *Ezr. 4. Neh. 13, and lothed of them. Ioh 4.* Babel *at this time was of ſmal reputation: dwelt in by ſtrangers: the Palaces turned to watch towers, and brought to ruine. Eſa. 23, 13.* *TIRKANA, K. of* Cuſh *or* Ethiop *may well be that* Tearchon *that* Strabo *ſheweth to haue beene of great power: Geogr. 15. where alſo he recordeth* Nabocodroſor *to haue ben cõted of the* Chaldeãs *as famous as* Hercules *was to any. Before* Pul Arã *had greater*

3310 3320 3330 3340

here now Iudah *is ſaued in part for the* Oyle. *That is* Chriſt. *Eſa. 12. By* Iehouah *their God. Oſe. 1. But* Israel *is ſcattered amõgſt the Heathẽ. To* Calach *and* Abor *and the Cities of* Madai. *2. King. 17. Further then* Damaſcus *who were caried to* Kyr. *Amos 7. and beyonde* Babylon. *Act. 7.*

I agree with them that take Calach *and* Abor *here for* Colchis *and* Iberia *as heathẽ name countries, and with their obſeruation out of* Herodotus *the oldeſt* Greeke *ſtory: who ſpeaking of Circumciſion vſed in* Colchis, *is thought therein to mean* Israel *ſcattered there: Abrahams ſonnes multiplying like as the ſtars are in number, myght ſoone fill* Togarmah, *and* Turkes *Countreys: who now holding Circumciſion, and retaining the names of* Abrahã Selyman *or* Salomon, Ioſeph, *and ſuch, ſhewe whence they come for great part: and ioyne with* Iſmael. *Where marke, that as for Idolatry they fell: ſo in* Europe *men falling from* Chriſt *by Idolatrie, are puniſhed then as they were by* Aſſur,

The fourth of the ten calamities.

600 590 610

From the

ter fame then Assur as we read
in the stories of Gods Booke.
Whereby we must iudge that
the late writings, supposed old,
that make Assur the first of 4
Monarches, & frō anciēt time
320 great, those deserue smal credit.
Since Pul, Assur pilde many
coūtries, & grew to be a tree, as
Ez.31. but now they begā to fal.
NAVM prophecies of a ruine
to Nineue, and Abakuk of
the Chaldeans to arise: who
soone grew to be as great a Tree
Dan.4 as Assur had bin. That
330 would the Iewes then no more
beleeue that Babel should ma-
ster them: Then they beleeued
Paul. Act. 13. citing Aba-
kucks wordes, of Gods wrath
to make an end of them.
1 AMON 2 yeeres.
2

1 IOSIAS 31 yere. Who was
2 named long before: When the
340 3 Alter at Bethel rented. 1.Ki.
4 13. It may very well be, that
5 Manasses the grādfather after
6 his repentāce, did thinke of that
7 Prophecy, and sawe that well
8 might his nephew performe it,
9 after that Israel was captiued.
10 In the 8 yere of his kingdome,
11 when he was a very chyld (yet
12 hee was Father to Eliakim)
350 13 thē he sought ꝑ God of Dauid.
14 In his 12 y. he destroyed Idols,
15 and brent Popelike Baalistes
16 bones. In his 18 yere, he kept a
17 very solemne Passeouer.
18 MOSES originall that was
19 hid in the Temple is reade to
20 Iosias, who weepeth at the pro-
21 phecy of transmigrations.
22 Mathanias, or Tzedek. b.
360 23 Tzephaniah prophecieth, what

Tze-

Assur, for the same sume: for
they ryssing from Euphrates,
Apo. 9. and 16. ouerthrowe
Rome or Babylon for wor-
shipping of Images.
Touchyng the staying of the
3350 Sunne, is was for that age when
Christ was promised to come
of a Virgin, so the first king that
did beleeue it, the same in force:
that the Sunnes Eclipse was to
the Centurion. Mat.27. to
make him acknowledge the Son
of God. Consider now the
malice and folly of the Heathē.
3360 Merodac King of Babel sent
to Ierusalem to demaund of
this matter. That in Scripture
we learne. Yet the Chaldean
Astronomers woulde suppresse
all this: who in Ptolomy of-
ten mentionyng Eclipses about
these tymes, passe ouer this mi-
racle. The Grecians turne all
to a wicked tale: That, for
3370 Hercules byrthe the Sunne
made a longer nyght. Lucian.
yet here their tale somewhat
toucheth a trueth.
ELIAKIM, or Iehoiakim b.

IOACHAZ, Iohn, or Sal-
lum borne. Elder thē his eldest
brother in reign. 1.Ch.3. though
in byrth two yeeres younger.
3380 IEREMY prophecieth.
Iere.1,3. He laboreth to keepe
Iudah from beyng caryed to
Babel, as into a wildernes 40 y.
before the thyrde Captiuitie,
that which foloweth the Tem-
ples burnyng. To that looketh
Ezek.4. After that, three or
foure yeeres, he laboreth to keep
the remnaunt in the land: but
3390 preuayled not.

E 2 His

Before the birth of

Rest.
570
Rest.
IVB.
16
Rest.
560
Rest.
550
Rest.

24	Tzephan Iah *: stored hath*	3391	*His warning, before the de-*
25	*God (as* Moses *told. Deu.32.*		*struction of* Ierusalem, *and the*
26	*34) for his peoples sin. All* Iu-		*losing of the land, was equall to*
27	dah *shall be vtterly destroyed.*		*the time, which they spent in*
28	*Namely the kings sonnes shalbe*		*the wildernesse, before they en-*
29	*visited: as in* Ieremy *God tea-*		*tred into the land. Both of for-*
30	*cheth* Salomons *house shal end.*		*tie yeeres: the one, an yeere for*
31	Iosiah *dieth in peace, aged. 38.*		*a day that they spent in view-*
	thogh by an arrow: frō a k. that		*ing the land: the other an yere*
	would haue no war with him.	3400	*for a day that* Ezekiel *lay on*
	Ioachaz *made eldest, 3 month.*		*the second side. So our Lorde*
1	Iehoiakim *reigneth by* Phar.		*graunteth them 40. yeere, af-*
2	Necho: *in all xi. y. He sinned*		*ter his resurrection: according*
3	*maliciously, gainst God. In his*		*to the dayes in which he ap-*
	third Neb.*cōmeth gainst* Ier.		*peared vnto them.*

Barbinel *compareth* Ier.40.y. *with* Moses 40 *and* Talmud *in* Sanedrin *saith from* Ps.95. *Christes kingdome in* Iudah *shall be* 40. *yeeres. They speake well.*

Ezek.4,6.

THE state of the fourtie yeeres of *IEREMIE* is more largely handled in Gods booke, then that euery yeeres story may be touched once in one line: wherefore I wyll so farre breake off the Chronicle, as to make some discourse of things falling out within it. All IOSIAS dayes *IEREMY* taught freely, that *IERVSALEM* should be as *SYLOH*. The king reformed his state, kept a most solemne Passeouer, and looked for captiuitie: but God reiorned it vntil his death. TZEPHANIAH after reformation,

Iere.7,14.
2.King.23,21
2.Chro.34,21
Sophe.1.
2.Kin.23,29.
The fifth calamitie.

warneth the kings sonnes of Gods iudgement, and blameth many for closse Idolatrie. On *EGYPT* they stayed, whose king NECHO killed at *MAGEDDON*, IOSIAS the vncted of *IEHOVAH*. That *ZACHARY* remembreth. *Cha.12.* and sheweth, that such shall be their mourning for killing of *CHRIST*: but to better comfort. Then *Necho* helde *CARCHEMYS* against *ASSUR*, and displaced king *IOACHAZ*, carrying him into *EGIPT*, and placed *ELIAKIM* king in *IVDAH*, changing his name vnto *IEHOIAKYM*. In the first yeere of *Iehoiakym*, *Ieremy*

2.Chr.35,20.
2.Kin.23,34.
The sixth calamitie.

doth prophecie, that *SALLVM* or *IOACHAZ* shall not returne from *EGYPT* but dye there. *Ch.22.* That NABVCHADNEZAR

Iere.27,12.

shall be king of *BABEL*: and TZEDEKIAS of *IVDAH*: that *IERVSALEM* shall be made as *SYLOH*, *VRIAH* is kylde, & *IEREMY*

Iere.26,23.
Dan.1,1.
Iere.25,1.

quit. His thyrd yeere ending, and much of his fourth, is the fyrst of *Nabuchadnezar*. Then *Ieremy* prophecieth that *NECHOS* Garrisons of *CARCHEMYS*, and all *EGYPT* shall be subdued by *Nabuchadnezar*. The former presently tooke effect. *Nabuchadnezar* commeth against *Ierusalem*, and *Ieremy* telleth againe more particulerly of *Nabuchadnezars* power and kingdome to be great for seauentie yeeres: and of *Ierusalems* desolation for seauentie. Then *Ierusalem* besieged is taken, *IEHOAKIM*, *DANIEL*, *ANANIAS*, *AZARIAS*, and *MISAEL*, with

Dan.1.
The seuenth calamitie.

others of the kings stocke, are brought to *BABEL*. The king is sent home againe, and made tributarie to *Nabuchadnezar*. The same yeere: and

the

the next *Ieremy* lamenteth *Ieruſalem*. *BARVC* is his Scribe, readeth his Lamentations: which *IEHOAKYM* cut in peeces: thereupon God telleth that he ſhall be buried as an Aſſe. Three yeeres *Ioakym* ſerued *Nabuchadnezar*, the next he rebelleth. Three yeeres *Daniel*, *Ananias*, *Azarias*, and *Miſael*, bestowe in Chaldean ſtudies: hauing ſhewed rare care and courage in ſtraight obedience to MOSES ceremonies. When *Ieboakym* rebelled, then the other are found ten tymes better learned then the *Chaldeans*, by the kyng: and appointed of him to ſerue in his Court. So *Eſays* prophecy is fulfilled. *2. King. 20.* *DANIEL* had alſo skill in Viſions and Dreames: whoſe caſe I compared before with IOSEPHS for time of ſhewing skyll, for kings affection, for excelling Magicians, for aduancement to the maintenance of their brethren. Two yeere after he had ſhewed the kyng the dexteritie of his ſtudie. The king in one dreame ſeeth how *BABEL* alone, *MADAI* and *PARAS* ioyntly, *IAVAN* fyrſt ioyntly, after parted, in *EGYPT* and *BABEL* ſhould rule many Nations, and afflict EBER vntill the birth of our Lorde, the king of all kings: as *Eſa.9.* This he ſaw in one Image, and forgate his dreame. DANIEL ſaw the ſame: remembred it: taught it the king: is made a great man: prefereth *Ananias*, *Azaries*, and *Miſael*, to be rulers in *BABEL*. Soone after the king ſetteth vp a great Image: and caſteth *Ananias*, *Azarias*, and *Miſael*, into a Fornace of flaming fyre, accuſed to refuſe the worſhipping of it. VVhen they went into the fire IEHOVAH went with them: and *Nabuchadnezar* ſaw one like the ſonne of God. By fayth they quenched the force of fyre. The king is amazed, maketh it death to ſpeake amyſſe of their God: yet *Ieboakym* in *Iudah* repenteth not, of oppreſſion, and bloudſhed, and ſacrilege, and vnloyaltie. *Ieruſalem* is againe taken; *Ieboakym* bound fyrſt: at the laſt, caſt away vnburied, as an Aſſe deſerued. *IEHOIACHIN* his ſonne is now eyghteene yeares olde, who was ten (when HE the Father) was made king: he was king three moneths: of him *Ieremy* tolde, that none of his ſeede ſhould ſit vpon DAVIDS throne, and that he ſhould dye chyldleſſe. MATHANIAS his brother by generall terme of cooſenage: His fathers brother properly, in ſucceſſion his ſonne is made king by *Nabuchadnezar*, as God tolde *Ieremy*. Foure yeere *Ieremy* laboureth to teach how nations muſt beare the yoake of *BABEL*: After *Iechonias* and *Mordechay* were caryed away. In his fourth yeere *ANANIAS* prophecyeth falſely: that within two yeeres God will breake the yoake of the king of *BABEL*, and reſtore *IECHONIAS* home, and all that were caryed with him: *Ieremy* telleth *Ananias* that for his falſe prophecie he ſhould dye that ſame yeere: which death of his fell out as it was foretolde. The ſame yeere *Ieremy* writeth to *Iſrael* caryed to *Babel*, that they ſhould looke for the ende of ſeuentie yeeres before they looked to returne. Alſo, he ſendeth to *Babylon* a prophecie of the fall of *Babylon*, larger then that in *ESAY. Chap. 13, & 14. & 21.* Or that in *ABAKUK Chap. 2.* and charged the bearer *SARAIAS* ruler of *Menuchа*,

Ier.36,15.
Ier.22,19.
2.King.24,1.
2.Chro.36,6.
Dan.1,8.
Leuit.11.
Eſa.39,6.
Conſider Daniel. *Chap.2. with the 7, 8, and 11.*
Dan.3.
Eſa.43,2.
Ebr.11.34.
The eyght calamitie.
2.King.24,8.
The ninth calamitie.
Ier 22,30.
2.Chr,36,10.
1.Chro.3,15.
2.King.24.17
Ier.27,3.
Ier.28,3.
verſe.17.
Ier.50.and Chap.51.

 who

who was sent from *TZEDEKIAS* to *Babel*, that he should reade the Pro-
Apoc.18,21. phecie at *Euphrates*: then should he tye it to a Stone, and cast it into the
Apo.17,5. myddle of *Euphrates*, saying: Thus shall *Babylon* be drowned. The lyke are we taught. e*Apo.18.* touching *ROME*, called *BABYLON* in a mysterie. Then a mightie Angell tooke vp a Stone lyke a great Milstone, and cast it into the Sea, saying: with such violence shall the great citie
Iere.28,17. *Babylon* be cast, and shall be no more found. As *Ieremy* writes to *Babylon* to keepe *Israel* in true patience, and hope of deliuerance: so false Pro-
Iere.29,22. phets in *Babylon* resisted him: One *ACHAB* and *TZEDEKIAS*, of whom he prophecyeth that *Nabuchadnezar* will make them an ensample, and a byworde of myserably cursed: burning them in fyre. We may be sure so it fell out, because they stirred men to fall away from his obedience. He that spared not the *Chaldeans*, *Dan.2.* would not spare them. Also in *Babylon* there was a man called *SAMAIAH*, who wrote to *Ierusalem* against *Ieremy*, that he should be clapt vp in Lytle-ease, for writing to *Babel* that theyr captiuitie should be long. *IEREMY* from God sendeth him a bitter answere: He calleth him a *Neclemite*: which is, a Dreamer. It may be his family came of *NACHAM* 1.*Chr.4,19.* and as he
Iere.29,32. pretended, that the punishers of *Ieremy* should follow *Iehoiada*: so might *Ieremy* taunt him, that he was rather to be called a dreaming *Neclemite*, then a Noe-like *Nachamite*: for of *Nacham*, (which meaneth comfortyng) had *NOE* his name. *Gen.5.* Of him *Ieremy* wryteth, that in *Babylon* his family shall perish.

Ezek.1,1. When *Ieremy* had beene thus resisted, by false Prophets, God styrreth vp *Ezekiel* to perswade the remnant by wryting, that they should be caryed to *Babel*. He was captiued when *Iechonias* and e*Mardochai* were. His
Est.2,6. example, and the experience of two Captiuities myght haue warned
Eze.40,1. them not to sturr e vp wrath: but to marke how *Israel* pylde by *PUL*, captiued and pylde in part to straight slauery by *Tiglath-Pel-esar*, had full payment to bondage by *Salman-esar*. So *Iudahs* Citie already surprised twise by *IEHOIAKYMS* frowardnes, was now past hope of abilitie to resist one set vp a Conquerer for theyr sinnes, when they dayly more and more prouoked Christ agaynst them. The thyrteth yeere after
Ezeki.1. the solemne Passeouer, and finding of e*MOSES* originall, *EZEKIEL* seeth the glory of God and Christ: also he seeth the mynistery of the Angels, which in wit excell, in might are strong, in seruice vnweary, in quicknes flit: them he saw in forme of bodyed weights, bearing in part the forme of a Man, of a Lyon, of an Oxe, of an Eagle: they had also wynges: and a voyce was heard: of the blessed glory of IEHOVAH from his place. The Christians redeemed from the Heathen, haue much
Apoc.8,7. the lyke. e*Apoc.4.* Here were also wheeles within wheeles, with fellyes full of eyes: whereby the creature ruled by an endles foresight, ought to be meaned. There appeared besides vpon a Sapphyre throne the lykenes of a man, with the sight of fyre myxt with the Raynebowes coloure. So

Christ

Christ sheweth himselfe afore the end of ten Calamities named *Esa.6.* Now *Ezekiel* in Table, Dyet, and lying on his Sides, betokeneth that *Ierusalem* by siege, and famyne, shall be taken: wherein note specially the tyme, applying a day to a yeere. Three hundred and ninetie dayes represent so many yeeres from the fallyng away by *IEROBOAM*. By so many yeeres shall *Ierusalem* be destroyed, and left desolate. In the end of them, when you are within fortie of the last, on the other side, was *Ezekiel* to lye fortie dayes for a new remembrance of the sinne of *IUDAH*: who should be destroyed as a foresayd: and that when fortie yeeres should be accomplyshed in the preachiug of *Ieremy*, whom they so much despised. Famous would God haue the paynes of that his seruant. The same tyme *Ezekiel* shauing his head, and partyng the hayre, sheweth *IUDAHS* case. One parte he burnt with fyre: an other parte he cut with a sworde: the thyrde parte he scattered into the wynde. One parte he bound vp: and soone after he brent also that part. So *Israel* should perish in besiege by famine, pestilence, and such dispertion, and a small remnant for a whyle left with Gedaliah, should soone by *Ismael* come to nothing. The next yeere againe he seeth the glory of Christ, leauing the Temple, the Cherubim accompanying, and goyng to Mount *Oliuet*. The lyke forsakyng of the Temple Christ shewed with his Disciples in the dayes of his flesh. *Math. 24.* But *Iudah* knew not God in Christ, reconciling the worlde vnto himselfe. Thus the two yeeres confute *Ananias* the false Prophet.

Ezek.3. ℣.4.

Ezek.5.

Iere.41,2.

In the seuenth of *Tzedekias*, *Ezekiel* telleth that *Israel* brought from the VVildernes into the PLESANT LANDE, shall be brought againe into the VVildernes of the Heathen. Note that to be the name of *Chanaan*, the PLESANT LANDE in *Eze.20.* and *Dan.8.* and PLESANT Mountaine. *Dan.11.* for *Syon* or *Ierusalem*. In that yeere *Ezekiel* calleth *Tzedekias* a prophane bad man: and telleth of his abasing, and *Iechonias* aduancement: and the Crowne ouerturned, and that the Kingdome shall be no more vntyll HE commeth to whom it belongeth. He meaneth thereby CHRIST: who shall sit vpon the throne of *DAVID* for euer. *Luk.1.* To this place of *Ezek.* respected *Nathaniel*, when he sayth to the Lord: Thou art the Sonne of GOD: thou art the king of *ISRAEL*: acknowledging that he was come to whom it belonged. In the yeere of Rest, Seruants were made free according to *Moses*: whome their Masters made bound againe against the Lawe: thereupon *Ieremie* telleth of their bondage.

Ezeki.20.7.
Dan.8.9.
Dan.11,16.
Ezeki.21,26

Luk.1,31.

Iohn.1,49.

Deut.15,12.
Iere.34,14.

In the ninth yeere of the second Captiuitie, that is since *Iechonias Mardochai*, and *Ezekiel*, were carryed captiues, and *Tzedekias* was made King: the tenth month, the tenth day of the moneth, *Ezekiel* is tolde in *Mesopotamia* that, *Nabuchadnezar* that very day in *Iudea* layde siege to *Ierusalem*. Then God lykeneth *Ierusalem* vnto a pot seethyng full of flesh, vntyll all be marde. *Ezekiels* wyfe dyeth: for whom he is forbid to mourne, as his peoples sorrow for the chyldren of *Ierusalem* should be greater then open

Eſt. 2.

2.King.25, 1.
Iere.52,4.
Iere.39,1.
Ez.24,2.6,16

open mournyng myght expreſſe. Notwithſtanding all this, at *Ieruſalem* litle thought they that their Cittie ſhould be deſtroyed: and *Ieremie* is in Priſon, for ſaying that God would deliuer *Ierusalem* into the hand of the king of *Babel*. Fyrſt in ſtraight priſon. *Cha.37.* after in the court priſon, after that in a dungeon, thence is brought agayne to the court priſon, wherein he taryeth vntyll the Citie is taken. In *Tzedekias* tenth yeere the Prophet buyeth a peece of ground of *Chanameel* his vnckles ſonne, in token that after theyr caryage to *Babel*, there ſhall be for *Iudah* a returne, and policye to buye and ſell. The ſame tyme he confirmeth the people in expectation of Chriſt: which couenant is ſtronger that the heauens order. The ſame yeere *Ezekiel* prophecyeth that *Pharoah* king of *Egypt* (who had beene as a Reede to the houſe of *Iſrael*) ſhould be ouer-runne, as before *Ieremy* had tolde. *Chap.44.* And in theſe tymes of ſiege, extreame ſorrow befell in *Iſrael* by plague, famine, and ſworde. Fathers did eate theyr chyldren, and chyldren theyr fathers. *Moſes* foreſaw and foretolde that. A greater deſolation is after tolde, when *CHRIST* is vtterly denyed by them. In the eleuenth yeere of *Tzedechias*, the fourth moneth, the Citie is taken: Then *Nergal Sarezer*, and other Nobles of *Babylon* enter into it. The Heathen make *Nerigliſarus* one of the kinges of *Babel:* a pettie king well he might be vnder *Nabuchadnezar*, but none of the chiefe three, for whoſe reigne only *Iudah* ſhould be in *Babel*. Theſe Potentates of *Babel* executing the iudgement of Chriſt, by the cloſe aſſiſtance of his Angels, are perfourmers of that viſion which *Ezekiel* ſaw in *Tzedekias* ſixt yeere; when Angels lyke men come from the north Gate, then another man marketh them in the Forehead that mourned for the ſinne of the Citie, that they might be kept ſafe. That falleth out in *Ieremy*, *Baruc*, *Abdemelech*, and ſuch godly. So in the ſpirituall fall from the fayth to Idolatry, which the *Apocalyps* reuealeth: An Angell commeth from the Eaſt, and ſealeth a great number: who make ſeauen Trumpeters againſt *K. Abaddõ*. Now by night *Tzedechias* fled through the kings Garden, and through the gate betweene the two walles: and he wente through the fields: the *Chaldeans* ouertooke him at *Iericho*: brought him to *Riblah*, condemned him, ſlew his chyldren before his eyes, and brought him to *Babel:* but he neuer ſaw *Babel*, being made blynde before. This, *Ezekiel* was taught in *Tzedechias* ſixt yeere, when he was commaunded to prepare inſtruments of tranſmigration: and to change place before his peoples eyes on the day light: and in the night to goe foorth before them, and dygge a hole in a wall, and to bring thoſe that beheld him through that hole: then he was to couer his owne face, that he ſhould not ſee that Land. Thus the wheeles of Gods gouernement appeare full of eyes, that ſo accordingly ruled *Tzedechias* caſe. The ñintenth yere of *Nabuchadnezar* the firſt month *Nebuzaradan* burned the houſe of *IEHOVAH*, the kings houſe, and all the Nobles houſes. Now we are come through the fourtie yeeres, Exe.4. which end the third chaine.

Ier.37.& 38

Ier.32,7.

The.19.of Nabuchadnezar.

Ier.32.& 33.

Ezek. 29.1.

Ezek.5.10.

Deut.28,35.

Dan.9,27.

2.King.25,2.

Ier.39,3.

Ier.52,8.

Ier.26,8.

Ezek.9.3,4.

Apoc.7.8,9.

2.King.25.

Ezek.8.

The tenth calamitie.

Now to the continuance of the Chaldean kingdome: *The fourth Chaine.*

Holde it good to returne backe vnto the beginning of the Chaldean kingdome: to satisfie all doubtes touching the times of it: and the number of theyr kings. *Ieremy* in the first of *Nebucadnezar* telleth that nations shall obey the King of Babel, 70. yeeres. *chap.* 25. 11. So the reckoning of 70. yeere, must be from Babels first yere: And with this all Ebrewes agree. One terme vsed in shortnes of meaning. *Dan.* 9. *The DESOLATION (of Ierusalem)* made the vnacquainted stagger. Likewise, that *the Land should pay her sabbathes, and rest 70. yeere, Leuit.* 26. 2. *Chro.* 36. Now in most exact trueth, the desolation and rest was in part from the first battering of *Ierusalem*, and cariage of any from the countrey. A second captiuitie folowed: when *Iechoniah* was captiued. That company is called a *Basket of good Figges*, And that time is called the 8. yeere of *Nebuchadnezar*. And thence *Ezekiel* reckoneth, being in *Babylon*, and neuer from the *Babylonian*: But from *Iosiahs* passeouer, and from *Choniahs*, 5, 6, 7, 9, 10, 11, 12, 25 (or 14 after the city was strocken) and 27. So in 2. *King.* 25. the 37, of *Iechoniahs* imprisonment, being the first of *Euilmerodac* the whole of *Nabycadrezor* may be gathered 45. But the holy Prophets would not bring into their workes, the whole date of a profane King. *Ieremy* also beginneth his accompt from *Iosiahs* times, from his 13. as is noted: and the first of *Nebycadnezor* is 23. from that also the fourth of *Ioakim* is ioyned to *Nabycadrezars* first, as *Ioakims* third, by *Daniel* is named with him. So the tenth of *Zedekias* is ioyned to the eighteenth of *Nabucadrezor. Ier.* 32, 1. He mentioneth the fourth of *Iehoiakim* thrise, his first once, and his fift once, *Zedekias* first, *Chap.* 28. his 9, 10, 11. So he nameth *Nabucadnezars* first, *Cha.* 25. his 18. *Cha.* 32, his 19. and his 23. *Chap.* 52. And the chapter which endeth the kings, is also the end of his booke: with a little change of fewe wordes, as the kings name *Nebucad-rezar* and *Nebucadnezar*, (which hath seuen varieties in the Prophets, as the *Massorites* note) and other matters of some few particulars. And thus the Prophets handle the parcels of the *Babylonian* Chaine, for fastening the 18. vnto the taking of Ierusalem aboue eighteene times: vnwilling, but for bare necessitie, to recorde a prophane kings yeeres. Onely his first, for setling with *Iudah*, and his 18. for taking the citty, and his 19. for burning the temple, and his 23. for the poore remnant are in record, namely. And as *Ieremie* beginneth the seauentie, so hee onely all the captiuitie time, dooth in expresse wordes cite the whole number: and that twise, a propheſie, and lawfull testimonie of two sayings. Once in the fourth of *Ioakim*, before *Ierusalem* was taken, *chap.* 25, 11. and againe in *Tzedekias* dayes, after the captiuitie of *Iechoniah*:

Daniel *reacheth hence vnto* Ier. *fall by the* Rom. 600. y. *Iere.* 25. 1. 70. y.

Iere. 24. Ezek. *neuer reckons from the Babylonian: so that they erre often that take his speeches from* Babels *first.*

No prophane king out of Israel hath his whole reigne dated in Scripture: though Iewes *hold* Beleshzars *third his last: frō* Dan. 8 Neb. *his name is 7. wayes written in the Ebrew: as the* Massorites *note: of which,* Nauocodrosor *in* Stra: 15 *is after one of their strangest.*

niah: and this to all: to the elders, to the priests, and to the prophets, as *Daniel*, and *Ezekiel*, whom *Nebucadnezar* had caryed away: *chap. 29. 10.* VVhen the time is past others remember it, *Ezra*, 2 *Chro. 36. 21. Zach. chap 1. 12*, and *chap. 7. 5.* And the most gracious *Daniel*, sheweth his harty affection vnto *Ieremy*, in bringing him namely for the 70. *chap. 9* And, being in *Babylon* he would not once mention the date from the prophane Kings: though he began with the first captiuitie, and only doth mention it: he disdayned to honor the *Chaldeans* with any date. Yet when he had bene three yeeres in *Babel*, and examined for study by the king, and endued with prophecie; he taketh a date from that examination time: Saying after two yeeres, in the kingdome of *Nebuchadnezar*, &c. *Daniel* was made a great man: as by his name *Belesis* heathen do extoll him.

Belesis, *that is* Bel-asar *is a famous* Chaldean *in* Bion, Alex. Polyhistor, Diodor, lib. 2. Agathias lib. 2.

And *Ezekiel* doth twise beare him witnesse: comparing him with *Noah* and *Iob*: in the sixt of *Iechoniahs* imprisonment. And in his twelfth, vpon the third captiuitie, the basket of bad Figges (*Iere. 24.*) he daunteth the King of *Tyrus*, by *Daniel*, who by wisdome found wealth, and knew all hid things. And touching our wittes, in his date, from his owne examination, he maketh vs amazed: how the second yeere in the kingdome of *Nebucadnezar*, can be after three of his reigne: so that we feigne two *Nebuchadnezars*: a Father and a sonne: not seeing how thereby we disanull *Ieremie*, who limiteth seruice, (speaking in the beginning of *Ioakims* reigne,) but vnto *Nebuchadnezar* his sonne (that is *Euil-Meredac*) and his sonnes sonne, that is, *Belesh-zar*. So *Daniels* wit, for his Royall minde of date from his owne, as it were coronation with wisdome, made olde *Greeks* at their wits end. They expoūd for the true Ebrew the SECOND the EIGHTEN ΓH, at *Nabuc*: his Monarchy forsooth: whereas *Daniel* was famous and of princely wealth, by that time, and not then first aduanced. *Ezekiel* is likewise extreamely mistaken for *chap. 40.* as beginning the captiuitie from his owne deportation: who neuer taketh accompt from the first captiuitie, that his nation should not be in danger, for mention of *Babels* full time. VVhen the 70 are ended, then it was boldly expounded by *Daniel* & in *Bel-esh-ars* first a vision of fal is recorded, againe in his third: that the Iewes might know and none of *Sheshac*, when king *Sheshac* should drinke. And thus much for the yeeres seuerally: that we may better see what wisdome God sheweth in the workemanship of this fourth Chaine: and none count these matters small, by ignorance whereof, *Ieremy*, *Daniel*, *Ezekiel*, *Zachary*, be commonly mistaken for the 70. y. to the disturbance of all the present liues, and the whole frame, since the Iubilees began. *Zachary* also must be expounded carefully for 70 y. twise told. They are spoken 84. after *Ierusalem* was taken, in cha. 2. & 86. in cha. 7. So that he meaneth not the distance: but the 50 and odde y. of captiuitie, part of the famous 70. are meant by him. For the hardnes of the short speech, the Iewes place the temple building at 18. after the returne: that is 70. after Ierusalem flamed, though they knew it to be at 32. after the returne: by *Ab. Ez.* and *Sadd.* Now we may proceede in our short tenour.

Daniel *in date of two y. calleth* Iosephs *case into mind: as likewise by* Moses *Ebrew phrases in* Iosephs *story: some neuer else where vsed. The ignorances of this bred fond expositions: as in the editiō of Rome 1587. So in the text of* Dan. ch. *3. 18. is put without all warrant: But the Iewes taught so: as* Sed. Ol. Rab.

THE DESOLATION of Ieruſalem, *the firſt captiuitie and reſt for the Land 70. yere, Leuit. 26. 2. Chr. 36. the middle of time, Abak. 3. betwixt* Sam. *&* redemptiõ. Ioakim *rebels:* Daniel *is aduanced, & his 3 fellows quẽch the fire.* Ioakim *buried like an Aſſe.* Chõ. 3. M. TZEDEKIAS 11 yeere. *Sardan-pul loſeth Aſſur. Beleſis or Baltaſar ſtirreth Babel to this victory, foretelling it from God.* EZEKIEL prophecieth 30 yeeres after the finding of the Booke of the Lawe. *This Reſt is worthy marking.* IERVSALEM is beſieged. EZRA *b. before* Seraia *dyeth.* IERVSALEM *is rakẽ, & the temple burnt. Then the viſionie fire of* Ezekiel *taketh effect. Cha. 10, 2. So Apo. 8. whẽ Antichriſt riſeth,* Chriſt *frõ himſelfe the Alter caſteth ofyre againſt the prophaners of* Ieruſalem, *ſent frã Heauen, Ap. 5.* Iſrael *ſeeming to be dead bones ſhall returne.* Gog & Magog *ſhal vexe thẽ: ſo* Iaua *in* Aſia, *for* Gygs *houſe nowe myghtye in* Croeſus, *is tearmed. Hence* Gog & Magog *is borrowed, Apo. 20.* Obadias *telleth* Edoms *ruine, and a reſtoring to* Iacob: *to inhabite* Chanaan *from* Sarepta *to* Separad. *In the 23 y. of* Ezekiels *captiuitie 14 y. after the citie was ſtroken (That time, as the 18 of* Iosias *was the middle of a Iubilee) then* Ezekiel *ſeeth a citie called IEHOVAH There. That* Chriſt *buildeth. Heb. 11. and Apo. 21.*

BABEL *reigneth 43 yeer. 23.* Nabucadnezzar *king 42. 7. of* Babel, *the land of Merchandize, Ezek. 17. of Nemrod. Mich. 5. 6. where the vnknowen tongue was made 70: and the Ebrew by this captiuitie is ended frem common vſe.* Elias Maſſor. Darius *the* Madai b. *whom* Nabycadnezzor *made a king in* Iuda. *Dan. 5. His kingdome is a Mountaine deſtroying: a Lion with wings, comming out of a Sea: and the head of the Image. From hence in part* Rome *hath the image of the Beaſt, the mouth of a Liõ comming out of a Sea: and in the* Popes *ſupremacie a mountaine of fyre caſt into the Sea. Alſo, hence* Rome *is called* Babylon *in a myſtery. Ap. 17*

Egypt *after* Ieruſalems *ſiege, contended with* Babel: *againſt whom* Ezekiel *prophecieth in* Chonias 11 *y. Cha. 31. Then alſo againſt* Tyrus *Cha. 26, 27, 28. Againe in* Chonias 27. *or* Nabu. 34. *Cha. 30. Then was* Tyrus *ouerthrowen. From the deſtruction of* Tyrus *many ſpeeches are borrowed Apo. 18. to aſſure vs of* Romes *fall. Soone after* Tyrus, Egypt *is ſubdued. And then* Bel-tasn-Azar *is the great man. Dan. 4. His name is* Bel-taneth Vpſhore. *The King* Balthazar *troubled. By diſplacing Daniel* Daniel *maketh* Bel-eſhazar *Cha. 5. Bel hath a fyre of ſorrow. And* Beltaſhazar *He breaketh a fyre of*

The firſt captiuity. 1 2 3 4 5 6 7 8 9 10 11 The 2. captiuity. good Figges. 4 5 6 7 8 9 10 11

Hitherto reſts had vſe to caſt all by ſeuẽs for Ezec. 14. y. & this laſt, for ſo they muſt fulfill our ſixty Reſt. 390 From Iſrael 40. y. ſince Ieremy preached. Eze. 4. ſo to deny Chriſt as they doe nowadayes.

Nabuchadnezar *after* Egypts *fal, being at rest, dreameth of a great tree cropt: bearing the hart of a beast seuen y.* Daniel *expoundeth it of* Nabuchadnezar, *who after twelue monthes bosting proudly of* Babels *buylding: & nothing repenting for destroying the Tẽple, that seuen yeeres worke: Falleth into a madnes; so continueth seuen yeres among beasts. After that he proclaimeth his shame, and Gods glory. But styl he holdeth* Bel *his God. Dan. 4*
The Chaldeans *in* Abydenus *fragment recorde that he was blasted by some God: and spake of* Babels *fall, by the* Persians: *But the Assyryers make the* Babyloman *Gods offended the Authors of that: and will not recorde Gods Prophetes for* Babels *fall.*
Babel *falls.* Dã. *is again high.*
The VVORD *is named* Messias *by an Angel. That is in Greke* CHRIST. *The time of his death shalbe after seuẽ seuenties. Into three partes he deuideth these seuens: and ioyneth proper stories to the first and the last part: Seuen of them from* Cyrus *first yeere, and permission to returne to builde* Ierusalem. *Esa. 44, 45. & Ezr. 4, 12 shall passe before they shall haue walled it. Thence are sixty two seuens to the Last seuen, set a part for the Lord his preaching. Of that last seuen the first part is past in silence: as for a preparatiõ: that latter halfe doth* Christ *beset vp in confirming the Testament for many: beginning at his baptisme: ending at his death,*

3446 Dar. Hyst. *b. liued 43. y. kan. 17. y. reigned 31. 8. with Babel.* 3460 *A Goate Buch Lauã. Da. A Ramme is Persia.* 3470 *The name* CHRIST *being taken from* Gabriel *hence: & all the new Testament: all is stained by differing from the due time.*

Nebucad-rezzor d.
Euilmerodac *taketh* Iechonias *out of Prison. Ier. 52. He and his sonne* Belshazar *make vp the rest to touch seuenty.*
In Belshezars *first yeere foure beast rising out of a Sea,* Dã. *7. are the images foure Metalles a* Liõ, Beare, Leopard, *& one ten horned. They being cast into fire The son of man cõmeth to take a kingdome.* Romes *empire is one beast compoũded of those 4.*
Amongst the fathers of Iudahs *families in* Babylon, *one is* Adonikã: *his name is* A God-rising: *his children are 666. Ezr. 2, 13. When the* Pope *reuiues the empire beast, & riseth as a God in the Church, falling to* Babel: *then is he ỹ beast horned like a Lambe. And 666 being a number attributed vnto a mã, sheweth a name expressing the vsurping Vicar of* Christ.
DARIVS *and* Cyrus: Artaxast *Prince.* Daniel *stoppeth Lyons mouthes. Eb. 11. The returne is graunted for buildyng* Ierusalem: *hindered somwhat by* Artaxast *in* Cyrus *third. Then* Messias, *who should suffer, appeareth to* Dan. *Chap. 10. as when he had suffered: he was seene of* Paul: *contemning* Stephen, *hauing the countenance of the Angell, and his wordes from Dan. 9. But more alyke doth he appeare againe to* Iohn *Apo. 1. He is called* Michael, *the Archangel. His Angell telleth of the* Iewes *sufferings vntyl* Epimanes *death.*
ACHASVEROS *the third k. &* Xerxes *the fourth. Dan. 11*
Xerxes

For to vnderstand heathen in the Persians y. 230 by them, know that they y. past long with Babels, *and many kings y. at once, reckned against in Empire,* Cyrus *liued 100. y. by writers* Assyriaque, Perhque, *and* Onesicrit. *only 3 after* Bel-ash-zar.

Bel-tash-azar, *now* Belteth, zar, *breaketh out a sore fire.*

Bel-esh-zar, Bel *a fire of sorow is now a sir name. Dan. 7.*

Ezek. Olym. 48. Aggai. 48. Xerxes, Gelo, Oebotas in 6. & 3. Eusus & Dar. Hyst. in 8. Sud. Laer. Clem. Pind. Schol. Pulcher. *Both proclaime* Semis God: *Babel falleth, by* Sems Ham, & Iapheths Madai,

The first returne: of 490 97. whose life check heathen. Gabriels 70 seuens: *the fift and last doubled chaine.*

Athens principality by Lysias, B. 65 yt it durst & Sparta 10. Isoc. in Panegyr. That subdueth Greeke to Gabr:
Euseb. liued 75 with Timo- VB. 1 9 theus in Philips reigne. Sud. in Timoth. that also serueth the Angel,
*Aristides d. His daughters liue beyond great Alex. Plut. in Arist. By that Dan. conquereth Greek-land:
Clemens make up the 460 iust, as the 30. are made up by Herod & Cæs.
From this Artax. prophane Greeks in Cle-
Xerxes the
writing against the
name Achashuerosh, (for as it is
written in Ebrewe, Esh ya-ger
that whole book argueth) Read
Achasuerus or bee rather his
father: as Grecians set forth
Darius Hystaspis. Well
might Xerxes beare that his
fathers name: so the other sonne
Esters child (as the Ebrewes
wel thinke) bare the name Da-
rius. Xerxes stirreth Paras
against Iaua, that Messias who
hath his hands most pure may
reward them, with quick and
sharp dealing, according to their
workes, for hindring the buyl-
ding of his Temple, and putting
his people in feare of death.
*AGGAI and Zachary
teache. Iehouah was with
them, and the VVorde, and
the Spirite. CHRIST shall
come of Zorobabel, who is of
Nathan, and before that Tem-
ple shall be destroyed. Agg. 2.
ZACHARY telleth of Ba-
bel to haue bene as a pit with-
out water. Chaldeans were
hornes: Persians to them Smi-
thes. Christ is an Angell, and
Iehouah. Angels attend. Ie-
sus signifieth him. The Temple
and Ierusalem shalbe builded.
It hath bene vnwalled to shew
both God a fyerie wall: and the
number to come vncumpassable
The Candlesticke hath two
Olines which stand before the
lord of the whole earth. Therby
the Church with full graces is
ment. All that testifie the truth,
Apo. 11. are for number & gra-
ces tearmed hēce. Gods forecare

3491				Achasuerus decreeth, that all Iewes in his 127 countries shold die in one day, because their lawes differed frō the Heathen Mardochai. and Adassa, turne it on Haman the Amalekite. Num. 24. & by faith do the Iewes escape the edge of the sworde. Ebr. 11.
	1	1	1	The returned build Ezr. 4.
	2	2	2	
	3	3	3	
	4	4	4	
	5	5	5	
	6	6	6	
	7	7	7	
	1	1	1	
	2	2	2	
	3	3	3	
	4	4	4	
	5	5	5	
	6	6	6	
	7	7	7	
	1	1	1	
	2	2	2	
	3	3	3	
	4	4	4	
	5	5	5	
	6	6	6	
	7	7	7	
	1	1	1	
	2	2	2	
	3	3	3	
	4	4	4	
	5	5	5	
	6	6	6	
	7	7	7	
	1	1	1	
	2	2	2	

DARIVS Artaxast is king of Persia: of Assur Ezr. 6. of Babylon. Neh. 13. He knew that Gods wrath was vpon his predecessors for hinderyng the Temple. In his second the Temple is taken in hand, is finished in his sixt. Ezr. 6. In his seuenth Ezra returneth with authority to imprison, amerce, banish, kil the disobedient to the Law: Taketh order to put away all women and their chyldren of nations impure in Moses.
That rule & Nehemiahs is a Booke for theeues and swearers: Sinne is a woman cast into a Bushel, prest by Lead: & caried to Babel by two. Zach. 5.
IERVSALEM is ‡ buylt by the seuenth seuen: & the Cloysters about the Temple: Wherfore the Temple is sayd to be 49 yeere in buylding Clem. Str. 1. Eusebius, Ioseph, Cedr. as the City: Abenezra vpon Dan. 9. That was 46 from Cyrus thyrde, when Daniel mourned for the hinderance of it: to which time we may referre that 46 yere. Ioh. 2. Frō Cyrus third to the end of the 62 seuēs, & to the 7 wherin our Lord buyldeth his Temple, are y. 480. Cedrenus reckoneth out of Iosephus from the seuen

3495 Pol. Hist. Sp. & Dan. 8. The Iewes each one of all their millions, build the temple within 32 y. of the returne: all lyues through Ezra 35 require that, Greeks and old Lat. followed them. After the temple the heathens defenders exceede not.

3535

Zorob. double house Lu. 3. Mat. 1. compared with Nathās & Salomōs for Persones & yeres, kepe all within 490 y. But the Grekes error boldened many to feine the

* The space from the returne to the temple 9000 liues kepe in due compasse. Persones and yeres.

‡ By the 19th of 490. For certainty of all. Pelop. war.

Hest agree with the Iewes, millions with millions
20 staken summes, Turkes and Iewes burden & all are weakened
IVB.

Gabriels

Athens vnwalled, & Phyle is holden by some that enuied, Alex. Diuided

Sparta rob. Spartans fallen by Thebes.

Ezra, Neh. Ag, Za

Iewish Christians vpon the captiuity bookes

forsake wiues, and vpon Dan. 9. follow heathen forged and mi-

3536 seuen sabbaths Ierusalem destroyed two Romans 480 y. Whereby Iosephus sheweth how rightly vnto his age Gabriels sixtie weeke were ended.

After this Artaxa. Only Darius Persa the last Kis named in Scripture: Neh. 12, 22. The was Iaddua Hygh Sacrificer, who mette Alexander. Ioseph Ant. 11 Ch. 7, & 8. Ezra saw their whole times. Ne. 12, 26. and wrote 1. Chr. 9. in Iochanās age, father to Iaddua. He was b. 30 yeeres before Babell fell: for so long afore his father was kilde, 2. K. 25. wherefore they must stretch his age aboue Isaacs 180 y. that geue Madai & Paras aboue 130 y. Nehemias a captaine in Cyrus first writeth of their last Kings. Sanballat his aduersarie was great with Alexander. Halfe a score of seuerall men liued from the time of Ioakym father to Eliasib, to the ende of the Persians. Neh. 12. The Greekes giue exceedingly too many yeres to Cyrus, Artaxast, & Achasueros. The reproning of them then is needfull, seeyng they shoulde disanull Gabriels prophecye: and easely are they disproued. First by the age of Mardochai, Zorobabel, Iesus, & them in Ag. 2. 4. And through Ezra and Nechemias. Conferre Heathen: Epimenides at Marathon field told when again Persians would war. Plut. Themist. addeth Nicias to build walles. Act. 27. Laer. Pisistratus auaunceth Miltiades: who fought, or sawe both

3538 The learned D. R. forsed to condemne the Churches opinion, either When they followed the heathens times, or vpon the captiuitie bookes: chose to reiect the iudgement of the Iewes & Christians millions vpon Ezr. & such: & made the returned to be 100. y. building the temple.

power, and speede, by his Angels, in diuers sorts for Iudah at home, & in Babel is expresse by seuen Charets comming out of mountaines of Steele & Horses of diuers colowres. The lyke for Horses is in Apo. 6. Syria shalbe plagued by Iauan, and Iauan Gog-Magog for Iudah. Christ will come riding vpon an Asse: shall be solde for thirtie Sicles: He the shepheard shalbe striken, and the Apostles the sheepe shall be scattered: his side shalbe pearsed: They shall mourne when they consider it. Act. 2. Apo. 1. The blind Iewes at this day in the Talmud. Mass. Suchoth meane it of Christ the sonne of Ioseph, which was kilde: where the sonne of Dauid asked of God lyfe for euer, and had it: and all the earth his possessions. They seeyng will not see. Ierusalem shalbe destroyed, the Lords feet standing on Mount Oliuet. There the lord telleth the same thing Math. 24. A Ierusalem for all shalbe built. This is the summe of Zachary.

Malachi in Greeke Angel, endeth the Prophetes. In him Iohn Baptist is once called Malachi: and againe Elias in the end of his Prophecy. Marke beginneth with Malachi, or Angel: Gabriel with Elias in the first speech of the new Testament. So sweetely in speeches hath God ioyned the old & new testament. They who holde the hid Apocrypha to be breathed by Gods spirit, cannot holde this true. The late Ebrewes reiect them:

Aeschines had bene Scholer to Socr. & Souldier to Alcib. Lais marable is sold to Corinth. Plut. in Nic. Demost. chappeman. Gel.

Before the birth of Christ.

80 As some prophane Greekes gaue Persians 129. afore Artax. for bare 29. in Clem. & Theophil. So false Archontes in Diodor. do forge about 40 here against whom I lay present liues, to check him.

Conon. d. Dem. Phalereus was a seruant of his house. Aelian. Plut. here giueth Artax. 62. y. to praise Esdry.

6		both wars: Pythagoras familiar with Amasis, taught Lysis, & he Epaminondas, companio with Philip. The whole succession of liues will disproue theyr deceitfull Olympiades: who made Greekes and Latines, olde and late, to misse 100 yeeres, though particulars testifie theyr vncertaintye.	3588	the wester sent hands of Iohannes Ebreus they interpret Thessalonica, calleth them rebels reserue vs thus Homin mosthenes. The vild Eleuthen heard not of any of them, who in Ezdras age, tooke order for preseruation of euery leuer in the Prophets: & brought the whole summe to 805720. R. Sad. Iauan by 6 yere ruleth Paras. And 6 yere more Alexan. doth what he wil. Then he dyeth, & his house His Captains part the spoile: 4 are chiefe. Perdiecas & Antigonus 2 of the 4 chief were in time killed by Ptolemy Lagi and Seleucus Nicator, the two other chiefe: who royned powers, & continuall affinitie. This much is in Daniel touching Iauan, in the Belly & sides: Leopards foure heads, & Buck of sundry hornes. The two standing Seleucus and Pto. make the two Legs & fourth Beast.	For all the Macedonians yeres I follow Ptol. & Agathias: though writers agree in no kings	
7	16						
1							
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3							
4							
5							
6							
7	17						
1	2	Now the Angell goeth frō Paras, and God numbreth, wayeth, and deuideth their power. Darius the Persian gaue rewardes for inuentors of new pleasures, & thereby he was not ware how he had solde his kingdome, vntyll another was proclaimed to beare his Scepter Athen. He caried with him in Campe 350. Concubines. Diod. Sic. In him worthely the Siluer is made dust. The Beare is cast into fyre: and the Ram cast downe. Dan. 2 7. 8.					
3	4						
4	5						
5	6						
6	7						
7	1						
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Alex. and Macedones rule 300. by Ptol. & Agathias, about 250. by Strabo. 15. Suid in Adam commeth neere that: and Arabians whom I haue in Gen. 10.

Alex. Exo. 6. yere

Ptol. Exo. 1. yere

Rom. Sum for redemption in mans vncertainte.

Iuda, high Saintes. | GOG-North. | VVorld. | South, Egypt.

4		Alexan. causeth Iuda to date frō his reigne: and further, that each sacrificers childe borne that y. should be named Alexander. R. Abr. Alexander licenced Sanballat to buylde a Temple for Samaritans and false Iewes. The sonnes of Iesus of Iosadak had contracted affinitie with them Those Ezra and Nehemias excommunicated R. Abr. Therefore the Iewes of Ierusalem might not vse	SELEVCVS Nicat. He is that one of Alexanders Princes, mightier then the King of the South: and of greater dominion. Dan. 11. Appian writeth of all his house: and noteth him to be the mightiest of all Alexanders successours. When he slew Antigonus, Iudea fell to be vnder him, because Antigonus had gotten it from Ptolemy. His kingdome is plainely spoken of in Ezekiel in Gog and	3608	Ptolemy Lagi K. of Egypt: of him spake the Angell. Dan. 11. The King of the South shalbe mighty. Diod. Sic. noteth that by speciall diuine fauoure hee stood. Humane he was, and receyued his rewarde. He at the first gate Iudea, entring into Ierusalem on the Sabboth as a friende: but dealt as a Beast with hard teeth of Iron. Thousands of De-	320
5	6						
6	7						
7	1						
1	2						
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3	4						
4	5						
5	6						
6	7						
7	1						
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5	6						
6	7						
7	1						

So Seder Olam hath hence but 12. y. to Ptol. Exo.

Of Seleucids was Antiochia built: whereof the names of Christians sprang, to shew Christ great enemy of Gog.

Ptol. 310

303

I write Sadduc: as the Greeke 70. doth some times, to put the new Testaments writing from an vnsyllable sound.

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	7	26					
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	5						
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	7	27					
IVB.	1						
22	2						
	3						
	4						
	5						
	6						
	7	28					
	1						
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	4						

fellowshippe with the. Thus religion doth our Lord confute. Iohn. 4. Alexander *wrought mobles to* Chadrach, *countries about* Iuda, Damascus, Tyrus, Sidon, *and* Gaza, *to teach that God hath an eye vpon all men. Zach. 9.* Alexanders *actes are written by* Plutarch. Diod. Sic. Arrian, Curtius, & Iustin: & *whō not? IN this age came vp* Sadduces: *a sect that sayd there was no resurrectiō, nor angel, nor spirit. Act. 23. The father of that sect was one* Sadduc. *This* Sadduc *was taughte of* Antigonus, *to doe as not looking for reward. He ment that goodnes, for the vertue was to be followed. But the bad mistaker sayd he was taught to looke for no recompence: and despised the power of the worlde to come. This sect, fearing to be stoned by the people, pretended to leane vpon* Moses: *but not admitting any exposition.* R. Abra. Talmud Pirke Aboth, *and* Aboth R. Nathan. *The Lorde confuted them by the first Oration that euer God spake to* Moses. I am the God of Abra-

and Magog, Gyges, Gogarene, Gygæa Poler: Gyg-Mouts *are sauuit. One* Magog, *vr* Pl. *is* Hierapol. *superstitious with* Dercetto Luc. *another* Magog, *neere* Caucasus *the* Arab: Geog. *Therefore these two names*, Gog & Magog, *largely note* Seleucus *kingdome: as doth* Meshech, Tubal, Paras, Gomer, *and* Togarmah.

The Townes built through the east by the Prince of Magog *and bearing Greeke names, all should teach vs to marke Eze. 39 & Dā. 11 for his house falling by the tyme of the promise. At the last* Seleucus *conquered by* Lysimachus *king of* Thrace, *once* Crœsus *reigne.* Ptol. Ceraunus *kilde* Seleu. Antiochus Soter K. *He maryed his Fathers wyfe: which thyng was infamous amongst the Heathen. 1 Cor. 5. She was called* Stratonice: *Her wantonnesse encreased wanton superstition in* Magog Luci. *By this* Stratonice *he had a sō and heire* Antiochus Theos. *Such is the breede of the fourth Beast: which goeth to de-*

Seleucus had 72 kingdomes vnder him: Appian. in the North. Ez. 38.	
3640	
*	
3650	
* Demet. Phaler. *seruant to* Conon, *here aliue ruleth* Attique Archonton *full.*	
3670	

uels people caryed he to the lande of *Cham*: and placed them in Garrisons. *Strabo Geogr. 17.* reckoneth al the *Ptolemyes* vntyl *Egypt* becommeth vnder the *Romans.* The posteritie of this *Ptolemy* claymed *Chanaan*, pretending that he holpe *Seleucus* on that condition, that he shoulde bee sure of it. But *Seleucus* house pleaded that *Cassander*, *Lysimachus* and *Seleucus* did vppon a common agreemēt conclude, when they ouercame *Antigonus* that all *Syria* should bee vnder *Seleucus. Pol. 5.* Then the *PLESANT LANDE* fell to bee troden continually of these two Legges. *Ptolem Philadelphus.* for him the 70 turned the Prophetes into Greeke. Much they altered: Yeeres *Gen. 5.* and *11.* they faigned 1350 least the often halfing of ages shoulde trouble the faithles. For persons, they faine to *Sem* one *Caynan* an other *Caynan* betwene *Arphaxad*, & *Selah*. Also they faine

Before the birth of	

	5		Abraham. *Whereas*	*destruction*. Magas	3671	fayne *Ioseph* a third	Before the birth of
	6		*God is not the God of*	*the brother of* Ptole-		generation when as	
	7	29	*the dead, but of the lyu-*	my Philadelphus		*Iacob* came to *Egypt*,	
	1		*ing:* Abraham *must*	*maryed a daughter of*		and *Ioseph* had been	
	2		*in Spirit liue. Mat. 22.*	Soters: *him* Soter		maryed but nine y.	
	3		*In the dayes of* Mala-	*was fayne to helpe in*		This moued them.	
	4		chi *this wickednesse*	*wars agaynst the bro-*		They helde in com-	
	5		*was arising, then stoute*	*ther His sonne in law,*		mon speeche from	250
	6		*wordes were spoken.*	*claymed to be King of*		*Gen. 10.* that 70.	
	7	30	*that it vvas in vaine*	Cyren paus. *in* Att.	3680	tonges and families	
	1		*to serue God: that the*	*Therevpon the two*		sprang by *Chams*	
	2		*proude were blest: the*	*legges began to knocke*		curse: that there-	
	3		*wicked set vppe: the*	*one agaynst the oth r.*	Sellucus Callinicius K.	vpon *Iacobs* house	
	4		*tempters of God deli-*	*At the ende of tymes*		went to *Chams* land	
	5		*uered. To whom a day*	*they agreed: and* Bere-		with 70 soules: *Deu.*	
	6		*was tolde, that should*	nice *the daughter of*		*32.* That those 70.	
	7	31	*burne them roote and*	Philadelphus *vvas*		matched in value	
	1		*brãch as stubble. Mal.*	*maryed to the King of*		all famylies of the	240
	2		*3. That now draweth*	*the norths son* Antio-		earth: that none	
	3		*on vnder* Iauan, *when*	chus Theos, *to make*	3690	myght rule ouer	
	4		*these* Saduces *come to*	*vnitie: but it woulde*		them rightly more	
	5		*extremity. Dan. 8. The*	*not stande. For* Theos		then ouer all other.	
	6		*godly who were contra-*	*had a former wyfe, na-*		*Zohar* vpon *Ex. To*	
	7	32	*ry to these, who said stil,*	med Laodicea: *who*		auoyde danger, by	
	1		*God marketh, hath all*	*poisoned her Husband,*		the King of *Cham*	
	2		*written in a Booke for*	*& stirred her sonnes to*		his land, though of	
	3		*them that feare God.*	*kill* Berenice, *which in*		*Iauans* seede, they	
	4		*Mal. 3. Dan. 7. They*	*time they did, and a*		altered the text. *R.*	230
	5		*did commonly vse in*	*child of hers. The An-*		*Abra.* in *Kabalah.*	
	6		*this age the terme of*	*gell foretold this: Hea-*	3700	*PTOLEMY Philop*	
	7	33	*the* VVORLDE	*then* Appian *&* Iu-		Hee set foorth an	
	1		TO COME: *as*	stin *recorde it. Chri-*		huge armye against	
	2		*shewyng that therein*	*stians shoulde better*		*Antiochus Megas*,	
	3		*stoode the perfect bles-*	*marke it. Herein the*		who fought with an	
	4		*sing.* R. Aba. *and God*	*two Legges of the par-*		other great armye.	
	5		*comforted particulerly*	*ted Kingdome of* Ia-		*Pol. 5. 3. Mach. 1. An-*	
	6		*the afflicted by the*	uan *ioyned in mans*		*tiochus* is discomfi-	
	7	34	*prince of* Magog.	*seede cleaue no better*		ted: that *Berenices*	220
	1		*Such as be written in*	*togather then Iron*		death myght fullye	
	2		*his booke: in that all*	*vvoulde vvith Claye.*	3710	be reuenged. Not-	IVB.
	3		*which sleep in the dust*	Nab. *foresawe that,*		withstanding, *Phi-*	23
	4		*shall ryse: the iust to*	*and vvee mistake it.*		*lopator* prospered	
	5		*glory euerlasting, and*	*SELEVCVS* Calli-		not: but is kylled	
	6		*the other to shame e-*	nicus *is ouercome by*		by *Cleomenes* a bani-	
	7	35	*uerlasting, Dan. 12.*	Ptolemy Euergetes:		shed king of *Spart.*	
			Accor-	*who*		*Anti-*	

The booke of *Iesus* the sonne of *Syrach* is written: which may be vsed as the writing of a learned *Iew*, but not vsed as fables.

Gabriels 70 weekes

1			*Accordyng to that the Martyrs vnder* Antiochus Epimanes, *(as the sons of* Anna*) oftẽ mention the resurrection.* 1. Mach. & 2. Mach. & Iosippus. *The Epistle to the* Ebrewes *doth recorde properly theyr comfort: that they would not be delyuered, because they looked for the better resurrection. Cha.* 11. Phariſes *oppose themselues against the* Sadduces *in an other extremity, & vnskilfully. They said that* Moses *receiued an other Law besides the written, geuen by traditiõ: which from* Iosuah, Samuel, Ezra, *& such other came to them. They were Blinde, leaders of Blinde. A thyrd sect there was, called* Essẽi, *lyke Monkes.* Plin. *These three Shepherds was* Christe *to destroy.* Zach. 11, 8. Epimanes *abrogateth* Moses *Lawes: and confirmeth Heathenisme in* Iuda. *That held dayes* 2300 *Dan.* 8. *from* 142 *vntyll full* 148 *of the* Grecians. *The ende was* Cisleu 25. 1. *Mach.* 4. Rãbã in Megila & Chanuca. *Three yeres and an halfe before that, the Sacrifice was removed:*	*Who spoyled his Countrey, and caryed his Nobles to* Egypt, *as also the Angel foretold:* Sel. *dieth by a sal.* Iust. 27. SELEVCVS Ceraunus, *and* Antiochus Megas, *both set vpon* Egypt: *but the first soone died. After,* Megas *setteth vpõ* Greece, *clayming that, his: which* Seleucus Nicator *wanne from* Lysimachus. *The Consul of* Cittim or Rome *foileth him. He spoyleth the* PLESANT LAND, *and a Temple, where he is kilde.* Strab. 16. Iust. 32. SELEVCVS Philopater *is that taxer that within few dayes is cut of: He is called the Foreman of the Couenant. He sent his son* Demetrius *to redeeme from* Rome, Epimanes: *by whose meanes hee was poysoned: and his sonne defeated.* Epimanes *sister, queene of* Egypt *had two sonnes* Philometor *and* Physcon. *They stroue for the gouernment.* Epimanes, *vnder pretence of defendyng right, inuadeth* Egypt *thrise: The seconde tyme onely he lost his Labour. The* Romans cal-			*Antiochus Magas* prospered sundry times against *Ptolemy Epiphanes* the sonne: whom *Philopater* by testamẽt, bequethed to the tutelage of *Rome*. They compell *Megas* to be quiet, who placeth in mariage to *Epiphanes* one cald. *Dã. 11. Bath-Nesim*, a daughter of speciall woman-hood: *Cleopatra*, the glorye of a Countrey, Thinking by the mariage to destroye his sonne in lawe, But the daughter fauoureth the husband, and both fauour *Rome* agaynst him. *Liuy.* 37. Of the *Romanes*. Thrise in *Daniel* be the *Romanes* spoken of: once, where the discomfiture of *Megas* is handled. Agayne where Shippes from *Cittim* come against *Antiochus Epimanes*. There they are rather helpers then hynderers to *Iuda*. Agayne, where by them *Ierusalem* is destroyed. Here they come vppe to bee mighty: where the myght of *Grecia* is at an ende. This tyme
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24 IVB.

So doth Antichrist. *Ape. 1.*

Ant. Epiphanes causeth starres to fall. *Dan. 8.*

Gabryels 70.

4 5 6 7 1 2 3 4 5 6 7 1 2 3 4 5 6 7 1 2 3 4 5 6 7 1 2 3 4 5 6 7 1 2 3 4 5 6 7 1 2 3 4 5 6

42 Ionathan. 43 44 45

46 Symeon. 47

mouell: Thence begin two Accomptes for two destructions of Syria: one after dayes 1290: An other after dayes 1335. Dan. 12. Happie was Daniels people that patiently abode to see Gods dealyng then. The dedication began vpon that 25 of Cisleu. Our Lord was at it. Ioh. 10. and then he sheweth that he is Michael, one with the Father, and that none can take his Sheepe from him: whē he standeth vp for his people. With Epimanes is Antichrist compared. 2. Thes. 2. The Angel tolde the particular state of Iudas sufferings hitherto. Dan. 11. and 12. His speech is an abridgmēt, or rather a key of Diuine & humane Greke Stories.

SYMEON, as Iudas and Ionathan made a league with Rome, and Spart. That pleased not God. All the bretbrē died by sword. Iohn, Symeon his son became a Sadducy, and made inquisition for all Pharisees, and did put them to death, and despised the sacrificehood. Aristobulus ware a crowne as a King fyrst of anye Le-

called of the Angel, Cittim, sende Popilius to stay him with a letter, commaunding him to depart: he chafed: & turned his choler against the holy couenant. To what extremitie of sinne was Iuda come to, that one should drawue them from God by terrour, whom one letter might stay. The legend of Iudith doe the Rabbines referre to this age in Col-bo, out of Hagadah. That shee cutting of the head of the King of Iauan, frighted his Garrisons from Ierusalem: and caused the feast of Dedication. This they fayne to deface the Greeke writ of Iudith: which though of long tyme it were vsed, can neuer bee rightly defended.

Alexander, Demetrius Nicators brother kilde Trypho: himselfe (as the former) is kilde in warres against Parthia.

Cleopatra Philometor bare to him, Antiochus Cuzicenus: and to false Epiphanes Ant. Theos kilde. To Nicator, Seleucus and Grypus. Nicator & Seleucus she kild: would

3761 Antiochus Eupator.
Demetrius Soter.
3770 Alexander false Epiph.
Demetrius Nicator.
3780 Antiochus Cuzicenus.
Tryphw.
Antiochus Theos.
3790
3800

tyme is called in Dan. 8. The ende of wrath, and the ende of the kingdome of Iauan: for hence by their neighbors curtesie, rather then by any theyr owne strengths they did reigne. The name Cittim is common to the Grecians, and to the Romanes. Of Cittim Iauen his son Macetia or Macedon sprang. And the inhabitantes of Italy came from Achaia, Portius Cato, Caius Sēpronius, Dionys. Hal. Ouid in Fast. telleth that Italy was great Grece. Suidas in Latine sheweth that Italy were before called Cetii. By the name of Cittim afflicting Assur: the former and later Cittim are meant.

PHILOMETOR was kylde in warres against his sonne in lawe. Then his son succeedeth not: but PHYSCON, who had beene king of Cyren. This Physcon marryed Cleopatra, his naturall syster, wyfe once to their brother. On the marriage daye hee kilde her sonne by Philometor: in time

Before the birth of Christ.

150 140 130

Gabriels 70 as in Mar. and Luk. lyued about these tymes, and taught many to looke for the redemption of Israel.

7 1 2 3 4 5 6 7 1 2 3 4 5 6 7 1 2 3 4 5 6 7 1 2 3 4 5 6 7 1 2 3 4 5 6 7 1 2 3 4 5 6 7 1 2 3 4 5 6 7 1 2

Panuel, Symeon, Zachary, Achim, Eleazar, Matthat, Iacob, Ianna, Leui, Melchi, Matthat,

48 Leuite: *then he kilde his brother* Antigonus, *and shortly dyed with torment of conscience, and vomityng of blood. His brother* ALEXANDER *reigned after him, and*

49 *kild 50000 of the* Phariſees, *being a* Saddducy, *reiected by them.* ALEXANDRA *his wife reigned after him. She bare him two*

50 *sonnes*, Hyrcanus & Ariſtobulus. *Both ſtroue for the kingdom a long time, and drew ſundry nations to their*

5 *factions*. Hyrcanus *had partakers* Antipater *an Idumean, belonging to his fathers house, and* Arethas *King of* Arabia. Scaurus, Pompeys *legate fauoured* Ariſtobulus: *but afterwardes* Hyrcanus

52 *altereth* Pompey, *who came with an hoaſt to* Ieruſalem, *and ſurpriſed the Cittie on the Sabboth day, and placed* Hyrcanus *in*

53 *the Regiment, and Sacrificehood: and caried* Ariſtobulus *with his two ſonnes* Antigonus & Alexander *captiues to Rome. Thence ſundry eſcapes*

54 *they made, and moued warres in* Iudah. Alexander *mooued* conewould haue poyſoned Grypus: *is compelled to poyſon her ſelfe.* Grypus *is troubled by* Phyſcon, *aduancing one* Alexander: *but he ſoone altereth: and giueth* Grypina *to* Grypus. Cuzicenus *maryeth his other daughter* Selene. *The halfe brethren warre, & their wiues.* Grypina *killeth* Selene, *being captiued: ſucceſſe altered*, Cuzicenus *killeth her, and vãquiſheth* Grypus. Ant. *of* Grypus *dryueth him out: & for tyranny is kilde. Then reigned* Antioch, *of* Cuzicenus *who maried his fathers wife: an other* Selene: *was calde in ſcorne* Euſebes. *And God puniſheth him by* Tigranes, *whome* Syria *choſe King.* Lucullus *a Romane drone out* Tigranes: *& made K.* Antioch Aſiaticus *of* Euſebes: *but* Pompey *ſucceeding, diſannulled that, and ended the gouernement of* Syria. *Now* Gog *troubler of* Iſrael, *with his owne ſword found deſtruction: and God ſent ſixfold Iudgements, Plague, Blood, Rayne, Hayle, fire, earthquakes. Alſo the Foules of the ayre* be

3810 he doth loath her, and maryeth her daughter *Cleopatra*. 120
Extreame crueltie he ſheweth to his IVB.
3810 people that made 25
hym king: and filleth all with blood and baniſhment.
After baniſhing others, hee fleeth with the Queene his wyfe: he ſen- 110
deth for his eldeſt
3820 ſonne from *Cyren*: & leaſt *Alexandria* ſhoulde make him king, hee kylleth him. Therevpon the people caſte downe all Images of hym: whiche thyng hee ſuſpec- 100
tyng to bee done
3830 by his ſiſters procurement, kylleth his ſonne by her, and cauſed him to bee mynced and brought to the mother as a dyſhe of meate on her byrthe day. That 90
Cleopatra the ſyſter
3840 therupon fleeth to *Demetrius* her ſonn in lawe for helpe: *Phyſcon* ouer matcheth him.
Ptolemy Lathurus, his mother defeated him for a time, & made *Alexander* 80
king, who kilde his
3850 mother, and was ba-

Gabriels 7°

	3		*couetous* Crassus *to*	*be called to eate their*	3851	banished. Than
	4		*surprise* Ierusalem:	*carcases. When they*		*Luthurus* reigneth.
	5		*who spoyled the Tem-*	*fall by* Rome, *nowe*		After *Pt. Piper*, is ba-
	6		*ple of 60 tuns of Gold.*	*prosperous: In tyme*		nished: his daugh-
	7	55	Crassus *& his camp:*	Rome *hath the name*		ter *Berenice* maryed
	1		*vvere vvhollye ouer-*	Gog & Magog, &		to *Cybiosactes* of *Gry-*
	2		*throwne at* Charan	*most of these punish-*		*pus*: strangled that
	3		*by the* Parthians: *and*	*ments, in the* Apoca-		clowne. *Pompey*
	4		Alexander *vvas*	lyps. *Skilfull we ought*		holpe *Piper* home.
IVB.	5		*kilde by* Scipio. Ari-	*to be to discern the pro*	3860	*Piper* kilde *Berenice*:
26	6		stobulus *the father*	*per* Gog & Magog,		dieth sone. *Cleopatra*
	7	56	*fauoured by* Iulius	*Eze 38 from that spo-*		his daughter raig-
	1		Cæsar, *was p ysoned*	*ken spiritually in a my-*		neth and *Dionys.* He
	2		*by* Pompeys *side.*	*sterie. Apo. 20. The*		kild *Pompey*: and pe-
	3		Antigonus *requested*	Grekes *vpō Eze. 38,*		risheth. *Cesar* vseth
	4		*of* Iulius Cæsar *the*	*may stay the vnstaied,*		*Cleopatra*: and beget-
	5		*kingdome of* Iudah:	*vvho by* Mesech,		teth *Cesario*. That
	6		*in vvhich* Pompey	Tubal, *and* Togar-		strengthener of *E-*
	7	57	*setled* Hyrcanus. *But*	ma *meane* Cappa-		*gypt* is also kilde.
	1		Cæsar *bestowed it*	doceans, Armeni-	3870	*Antonius* maryeth
	2		*vpon* Antipater *once*	ans, Galathians,		her: she stryuyng
	3		Hyrcanus *seruaunt*,	Iberians, *knowen*		with him for a
	4		*an* Idumean. *After*	*nations of* Seleucus		wager who could
	5		Cæsar *died*, Anti-	*subiectes. Nowe for*		muent the costlyer
	6		pater *was poysoned*	Ezechiels *Earthqua-*		dyet: did eate one
	7	58	*by* Malchus. *Him*	*kes: Fiftie seauen*		of the two Pearles
	1		Cassius *slewe.*	*Earthquakes vvere in*		which she had, of
	2		*ANTIGONUS*	*one yere, when* Roma-		an vnestimable va-
	3		*holpen by* Pacor *king*	ni *& Pœni fought at*		lew, and would
	4		*of* Parthia, *reigneth*	Thrasimenus, *yet*	3880	haue eaten the o-
	5		*in* Ierusalem. Hyrca-	*neyther of them felte*		ther, if one *Plancus*
	6		nus *entised to go to*	*it. Then* Arsaces *rob-*		had not helde her
	7	59	Pachor, *is of him*	*bed* Gog *of the East*:		hand. *Pliny. 9. 35.*
	1		*kept prisoner. Nowe*	*and shortlye* Megas	*	*Antonius* and *Cleo-*
	2		*HERODE escaped to*	*vvas made of lytle*		*patra* fight by Sea
	3		Rome, *there is pro-*	*power in the west by*		with *Egypt, Arabia,*
	4		*claymed king of* Iuda:	Rome: *then first gro-*		*Herod. Bactra, India,*
	5		*brought into the Capi-*	*wing to power, & qua-*		and the strength
	6		*tall betweene* Anto-	*king at his greatnesse,*		of the east agaynst
	7	60	nius *and* Octauius:	*but nothing at al, at the*	3890	*Italy*, *Italy* ouer-
	1		*vvhen* Domitius	*Earthquakes, a great.r*		commeth them, to
	2		Caluinus, *and* Asi-	*wonder. This* Pliny		make *Egypts* legge
	3		nius Pollio *vvere*	noteth: *Also when*		dust. They both
	4		*Consuls. Then* Virgil	Tigranes *was cho-*		kyll themselues.
	5		*AEgl. 4. wrote of a*	*sen King in* Syria, *and*		*Augustus* kilde *Cle-*
	1		*Chyld*	Se-		*opatras*

Before Greke is comon: Tulfor Poet Arch. The Apostles write in that comon tongue Their words must be tryed by former Autors: so they are cleare.

6
7 61 *Chylde that shoulde come from Heauen, & of a golden vvorlde. Many nations dealing vvith* Iudah, *learned the tyme and fame of the kingdome of Heauen.* Herode *brought home by* Vencidius, *and holpen by* Sosius, *taketh* Ierusalem. Antigonus *is brought to* Antonius, *and of him beheaded, as an enemy to the people of* Rome.
1
2
3
4
5
6
7 62 Herode *is afterwards confirmed by* Antonius *and* Cleopatra, *rulers of* Egypt. *And so* Egypt *hath some part of the Images tooe still, vntil our* LORDE *his byrth: and the* Machabees *that robde* Iuda *of the regement: and left the Sacrificehood bee rooted out by theyr seruantes.* Rambam. *upon Gen. 49.*
1
2
3
4
5
6
7 63 * SHILOH *is come,*
1 IESVS *is borne: The*
2 WORD *is made flesh:*
3 *The* Seede *promised*
4 *to* Eue, *a Virgin is*
5 *borne of a Virgin, and*
6 *made vnder the lawe,*
7 *to redeeme vs from the*
8 *curse of the Law: The*
9 *blessed God of* Sem *the*
10 *king of iustice and K.*
11 *of peace, whom* Sem
12 *resembled, at twelue*
13 *yeares of age commeth*

Seleucus *house perished, an Earthquake destroyed* 170000 *men, and many cities, Iust. 40. That which* Ioel *speaketh, of the darkenyng of the Sun: and Moone turned to Blood:* Cimchi *and* Ram. Moses *expound of sorrowes to* Gog-Magog *and* Iuda, *before the Lordes day commeth. And further* D. Cimchi *agreeth with* Peter. *Act. 2. but knew no more then* Cayphas, *what hee spake. As* Gog *was plagued so was* Iuda *from the time of* Chasmonay Machabees. *Before* Iuda *had been bent, and* Ephraim *furnished vvith bowe against* Iauan. *But since, CHRIST brake both his staues, delight and Bynders. Whereas he had delyghted, and bounde* Iuda *vvith* Ioseph: *Since, seeing they loathed him, hee left the lost Sheepe to perish, that vvoulde needes be perishing.* Zach. 11. *whome yet he pitieth.* Math. 10. Zachary *& his* Malachi *Iohn, begin the new Story. Luke. 1.*

The redemption by Christ *shoulde bee (thought more glorious) yet in many things like*

March. Abel. 2. yeres sickenesse. Ioh. 5.

3900 *opuras Cæsario:* and *Antony* by *Fuluia:* Her sonnes by *Anthony* he spared and cherished as his cosins. After *Alexanders* death 294 y. *Ptol. 3. Clē. Strem. 1.*

3910 this sea fyght betweene them was fought. *Aeneas* Shylde is trymde with that victory. *Aen. 8.* and sundry others do write of it. *Cleopatra* would needes before *Egypts* fall shewe her pride, and prouoked *Anthony* to make her Queene of *Italy. Plut. in Ant. Val. Max. Ouid. Hor Iun. Zonorat.*

3920 Sundry warres had *Augustus* after this, to quiet the world: But all from *Parthya* to *England* by the time of our Lorde his byrthe, were contented to haue friendshyppe with the *Romanes.*

3930 Read *Str. 4. & Flor.* They do taxe *Bethlem* whē the bread of lyfe doth there appeare. The kings sonne should be free: but *Cittim* was to afflict *Ebers* chiefest. *Archelaus* is banished to *Vienna.*

3940

Before the commming of the son of man.
20
IVB
27
10
11

That *Sibylli* writ which *Virgil* is thought to folow, & *Lactantius* citeth, may well be made by some vvitches; Gabriel taught of a Iew. Or the Spirites otherwise myght well speake of these tymes, what *Daniel* taught plainely.

The last halfe seuen, and the last Iubil.	2		14	into his owne temple at Salem,	3941	like that from Egypt. Bochai
	3		15	Ag. 2 apposeth at 12. y. doctors,		vpon Gen. 49. Mary is heere
The acceptable yeere: the day of Saluation.	4	Thermu.	16	after is a Carpend. r. Mar. 6.		greater then Moses sister, Eli-
	5		17	Beginning to be 30. is baptized		sabet Maries cosen matcheth
	6		18	manifested by the spirit, and by		Elisabet the other Maries
	7	68	19	the father appointed the tea-		cosen: for Iuda and Leui it is
	1		20	cher, whome we must heare.		alike. Here Ioseph of Iacob
	2		21	Whē he teacheth, he reformeth		feedeth a better ISRAEL in
	3		22	the corruptions of the Doctors:		Egypt then thother did. Gē. 47
	4		23	teacheth fully what Moses	3950	The godly in a synode conclude
	5		24	shortly taught: Of the Gētiles	The fulnes of tyme, his kingdome at hand.	that Christ is now come: who
	6		25	election: of himselfe destroying		was spoken of by the Prophets.
	7	69	26	by death, Satans workes, and		By mistaking the tyme of Za-
	1		27	Salems ceremonies. His mira-		charies ministery our Lord his
	2		28	cles proue him to be GOD. His		byrth is mistaken. For by a tale
	3		29	parables are after the Psal. 78.		that he ministred in the feast
	4		30	THE L. is baptized, in Tisri,		of Tabernacles, Iohns byrth is
	5		31	seeing the fourth passeouer ended		cast to Mydsommer, and the
	6		32	halfe a seuen: when the lambe of		Lordes to sixe moneths after
IVB.	7	70	33	God CHRIST is kild, leauing	3960	Tongues now build, at Salem.

The sun darkened, hauing hitherto his beames chayned, and drawne all vnto Christ.

Satan is tyed for Christians a thousand yeeres, that some Churches bilde Christ, without Idolatry. Apo. 20.

28 *All this after this halfe seauen is called heinde three y. and an halfe.* Beda *and* Carth. *vpon* Apoc. 12. *for* Satans whole rage. Apo. 12. Romes Apo. 13. The Popes proper. Apo. 13.

Bread and Wine for the Lambe. He dyed the day that Satan *murdered* Adam *in the beginning Gen. 3. Ioh. 8. and by death ouercame him that had the power of death. Of* Adams *day agree* Ebrewes, Chaldeans, Arabians, Greekes, Latines, Barbarians, *of all Religions and ages: and sundry Scriptures that may not be wrested. The Startuppes that would not haue* Christ *proclaimed heyre of all, the first day of man, blaspheme that which they know not. Our first Mothers name might teach them that auncient way to the doctrine of lyfe. The Sabboth wholly the* Lord *resteth, which* Adā *neuer saw wholly kept. Therein he finished that Ceremony. The first day of the weeke his resurrection maketh the* Lord *his day. Apo. 1. He appeareth fourtie dayes: is taken vp into the Heauens, and sitteth on the right hand of the maiesty in the hyghest, vntill he maketh his enemies his foote stole. His openest enemies now, were the* Iewes *that denyed him, and the* Romanes, *by whose policy he was crucified. The King was vpon this to destroy the kings owne Nation, Citie, and Sanctuarie. Of that he foretolde them, that their place should be desolate. Mat. 24. and of the proper token: when* Ierusalem *should be besieged of an host. Luk. 21. And referreth men to* Daniel. 9. *wherein* Gabriel *teacheth the full doctrine touching* Christ, *and of the destruction of the* Iewes. *The whole state spake the same saying: if we let him go (by his resurrection they could not chose) all men will beleeue on him and the* Romanes *will come and destroy our Place, and Nation. Ioh. 11. Yet when* Stephen *sayd, that* IESVS *of* Nazareth *would destroy that Place: they held it blasphemy in an other to speake so of their Place, though he had the countenance and words of the Angell* Gabriel. *Act. 6. The* Lord *closely limitted the time, telling how that generation should not passe, vntill all those things should be performed. By the* Iewes *accompt it was fourty yeeres: so it falleth a day for an yeere, for misbeleeuing the resurrection. Of the* Romanes *speaketh* Paul *of the remouing of the Empire, and of the sinfull rysing, in lieu of him. Of that mischiefe spake our* Lord. *Mat. 24. and the matter might tell that the Citie by which he was kilde, was worthiest to be in this curse.*

In

Daniels booke cõteineth 600 y. 70. 490. 40. Gen. 5, 29.

Heb. 12, 26. Him that came not in the name of the father, but in his owne name, they receiue. Ioh. 5.

Dan. 9, 27. Math. 24, 15. Mar. 13, 14. Zach. 11, 1, 2. Ezr. 47.

Apo. 20, 19. Apo. 21.

Apoc. 1. Iron. 5. Euſ. Chr. 3, 18

Apo. 12, 3. and 13, 1, 11. Apoc. 8, 3. Apoc. 17.

Kings. 1
Conſules. 2
Decemuires. 3
Dictators. 4
Triumuires. 5
Cæſares. 6
Popes & Emperours 7 & 8
Liuy. 1. Tul. Off. 3. Apoc. 17. Dan. 7. Apo. 17, 12. Stenchus agaynſt Laur.

In the deluge of *Ieruſalems* deſtruction do ende *Daniels* laſt ſayings, touching order of time, *Chap. 9. 27*. His whole booke conteyneth ſo long a warning geuen to the *Iewes*, as GOD by *Lamech* gaue to the olde worlde, when he named *Noah*, A ſpeciall Comforter. But the *Iewes* went inthe misbeliefe of the olde worlde. The Lord by theſe times had ſhaken not only the Earth, & earthly Emperours, but alſo the Heauens & the olde Ceremonies, that figured the doctrine of the kingdome: that ſuch as ſhould not be ſhaken myght be ſetled. Yet the *Iewes* deny ing the true Meſſias, cleaue to *Bar-chozba*, who ſayd that he was *Chriſt*: for him they rebelled, though after he had reigned two yeres and an halfe, they kylled hym. *Talmud in Sanedren. Cha. Chelek. Pa. 93. & 97*. There upon the *Romane* abominable infidels with force of deſolation come to the mountayne ar d place once holy: and worke a finall iudgment vpon it. Then *Libanus* did open the gates: fire brent the Ceders, the Firre, & Oke houled: whē Nations warred agaynſt *Ieruſalem*, tooke the Citie, rifled the houſes, defiled the women. And now is the day of liuely waters iſſuing from a *Ieruſalem* from eaſt to weſt: To which Citie, they who will not come from all the families of the earth to worſhyp the king *IEHOVAH* of hoſtes, their fleſh, eyes and tongue ſhall conſume. *Zach. 11. 14*. according to this, after the fall of that *Ieruſalem* God reuealeth to *Iohn* beyng in obſcure *Patmos*: How the *Romanes* will fight alſo agaynſt the heauenly *Ieruſalem*: the glory of which he ſeeth moſt goodly. Concerning the *Romanes*: theſe two things he diſcouereth, the prophane *Emperours* tyranny: and after their fall, the *Popes* double impietie poyſoned with hypocriſie. The Stories of both, be moſt manifeſt of any Stories: and the *Pſeudocatholikes* owne teſtimonies will confirme the matter. That *Rome* is condemned in the beginning for baniſhing *Iohn*, all graunt, that know *Domitian*. That *Rome* holdeth on to the ende, in the Cup of the laſt wrath it is euident: when the citie ſhall peryſh which had the reigne ouer the Kings of the earth *Cha. 16 & 17*. Let vs conſider the ſtate of *Rome*, and marke how fitte armes it hath, in two beaſts of ſmall difference: both ſeauen headed: in one horned lyke a Lambe: in a VVoman Locuſtes, and in the Serpent: whoſe power extreamlie is executed. *Rome* ſtood vppon ſeauen Hilles, and had the policie altered fiuetimes before *Cæſars*, they make the fixt: After *Emperours* and *Popes* togeather, made a ſeauenth, which after a ſort ſhould be an eyght. That power is noted by a beaſt of ſeauen heads: whereupon the Angel expoundeth it of ſeauen Hilles, and ſeauen Kings. Any politicall ſtate is in the Ebrew phraſe calde a King, as *Dan. 8, 21*. *Rome* was infamous for cruelty euer ſince *Romulus* kylde his brother: but ſpecially in the ten Perſecutors and the Popes. The one beaſt the later hath for that, purple coloure. The beaſt *Chap. 13*. hath a cleere note from famous ſtories. VVhereas the Image of the Emperours in *Daniel* were a Lion, Beare, Leopard, and a beaſt with ten hornes: *Rome* hauing ſubdued all thoſe Countries, thereafter is a Beaſt with ten hornes, like a Leopard, footed like a Beare, mouthed like a Lion. Alſo the other Beaſt hath ten hornes very fitly: both for the ten Perſecutors, and ten Kingdomes that *John* foreſawe ſhould be vnder the *Pope*: and *Stenchus* doth pretely confeſſe: and the Greke

Scholiaſt

Scholiast foretolde that it would fall out so. The kingdomes 1. of *Spayne* and *Portugall.* 2. of *Hungarye.* 3. of *England.* 4. of *Denmarke.* 5. of *Russia.* 6 of *Croatia* and *Dalmacia.* 7. of *Aragon.* 8. of *Bohemia.* 9. *Suevia* and *Norvegia.* 10. of *Dacia:* These *Steuchus* recordeth to haue geuen their power to the Beast. For they paide tribute to the *Pope*, who calde his throne the Apostolike seate, and had the mouth of the Dragon. The Greke *Scholiast* speaketh most fitly vpon this place: saying, that the ten Hornes are ten Kings, which in the later times shall arise from the Romane power, among whom the *Antichrist* shall ryse. *Arethas* was no Prophet, yet the plainnesse of the matter caused him to say this much. And in these ten Kingdoms is reuiued a spice of the gouernment of the people of *Rome:* VVhich then when *Iohn* wrote had deuided their Countryes of Lieutenantships into ten: as *Strabo*, who saw *Iohns* dayes, lately had recorded *Geo.17.* This Empire notwithstanding their strength was ouerthrowne for the Emperours filthie life, specially for killing them that had the testimony of *IESVS.* For the Lorde *Iesus* fought against them in iustice and power, as riding on a white Horse, with a Bow, and Arrowes sharpe in the hart of the kings enimies. The holy Martyrs, who had harts lyke Lions, they laied vnder the Aulter, styrred vp the holy and iust *LORD*, to iudge and reuenge their blood, vpon those beasts that ruled the earth. They in patience as Oxen sacrificed, yeelding their blood, saw a iust recompence of bloodshed. For al their prophane Emperours almost (some somwhat fauored Christians) brought their heads, with blod to the graue: as they came not vp without great bloodshed. The vengance of God was to them as a red Horse, with a rider hauing a great sword, and a commission to take peace from the earth: that men should kill one another. Famine in great warres is not greatly strange: but here scarcitie exceeding plentifull did they see who were men in deede, a punishment of the Gospel reiected. Many learned men of the heathen noted the pitifull state: but had not the iudgement of a man to know that for sauage cruelty agaynst the Gospel this punishment was sent. The wyse myght see a black Horse, sent from God, with a ryder hauing a balance weighing Corne, as Spice for dearth: though Oyle and wine, and some sustenance of the earth was granted by the patience of God. Gods patience not being regarded, he sent among the *Cesares* vpon the persecution by *Diocletian*, threefold iudgmentes to the Emperours, as sword, hunger, and death, all togeather. They who with Eagles eyes, would come to see Christ his iustice, myght now beholde a pale Horse hauing death and hell ryding vpon him. Then such slaughter made the *Cæsares*, and the *Augusti*, of them selues and of their people, that the kinges, and Dukes, and Earles, and euerie free man, and seruaunt, were fayne in all places to hyde them selues from them that fauored Christianitie, whom God made the stronger. The prophane men for Idolatry felt such wrath as did *Samaria*, when *Israels* kingdome ended: when they well might say to the Mountaines, fall vpon vs, & hide vs. Yea, they that thought themselues to be the Sunne, Moone, starres, heauens, and Mountaynes, of the worlde, and to rule all Ilandes, are brought to such destruction, that the whole worlde, as touching them, is altered: The Earth is shaken, the Sunne blacke, the Moone bloody, the Starres

Apoc.13,5.

Apoc.10.
Apoc.6,2. The whyte Horse, the 1 and 5. seale.

The red Horse the 2 seale.

The blacke Horse the 3 seale.

The pale Horse the 4. seale.

Sozimus, *booke 2 noteth that* Licinius *one of the striuers at once of his 130000. souldiers left all saue 3*

The 6 seale.

fallen

Apoc.6,14.

fallen,the Heauen rowled as a rowle, and euery Mountaine and Iland haue ſuch alteration of dwellers as if they were mooued from their place. Theſe ſpeeches may fitly be applied to the times of *Conſtantius & Conſtantinus*,the firſt Chriſtiã Emperours. The lyke tropes are in *Eſa. 34.* of matters fallen out before theſe times: though moſt properly it will fall out, when vpon the *Popes* vtter deſtruction the whole world ſhalbe ended. But once it muſt be meant touching the deſtruction of the Empire.

The Beaſt hath one head wounded to death.
Apoc.13,3.
Sozimus bok.2
Oroſius.7.
Ieroms to Placidia.

CONSTANTINVS hating the Idolatry of old *Rome*,made *Byzantium* the princes ſeate:called it NEW ROME, and endowed it with the priuileges of OLDE ROME: and gaue it alſo another name,*CONSTANTINO-POLIS*. The Empire being there placed, the OLDE ROME that in *Italy* was litle ſet by,and by gods iuſt iudgment often ouerrun. For *Alaricus* and the *Gothes* ſpoiled it, and ſo preuayled there, that they purpoſed to haue named it *Gothia*. *Geuſericus* and his *Vandales* rifled it, that they beſtowed fourtene dayes in ranſaking it. *Odoacer* with many nations ſurpriſe it,and reigne there many yeres. But many more yeres doth *Theodoricus* with his *Oſtrogothes* rule it. *Totilas* the *Goth* brent it,as *Scipio* did *Carthage*. Then *Scipio* ſpake verſes of *Homer:* which *Hector* had foreſpoken of *Troyes* ruine. *Polybius* demaunding of what Citie he ſpake:he ſayd,of *ROME*:that the day ſhould come,that it ſhould be made like *Carthage*. That ſaying of *Scipio* is applied to *Alaricus* his time: it might be to *Totilas*,who brought ruinous *ROME* to an extreamer ruine. And ſo the citie there was defaced. **But when the *PONTIFICALITIE* is ſet vp by the decree of *GOD*, then all heathen from eaſt to weſt worſhip the POPE no otherwyſe, then of old time they did the Emperors: wheras if it had not been for the pontificalitie,ROME ſhould neuer haue bene reuiued, but left a moſt filthy habitation of Dogges.** *This* Steuchus *confeſſeth*. So by the POPE,the Beaſt that was dead, is made aliue. *Chap.13.*and that which, *Cha. 17.*for eſtimation once had bene and after had not bene,now agayne for eſtimation is: and the POPE rulynge ouer the Empire, maketh the ſeuenth and the eyght Policy in ROME. To make that point more plaine,of reuiuyng *Rome* by the *POPES*,we haue a new viſion. For they are a beaſt with hornes lyke a Lambe, and the mouth of the Dragon: who maketh the image of the former beaſt to haue lyfe, ſpirite, voyce,and worſhyp of nations, with killing the men, and confiſcating their goods, that yeelde not to their ioyned power. Hereupon it hath bene clearly ſhewed by the learned,that for lawes,Apparell,and Idolatry,the POPES are a liuely image of the prophane *Emperours* with a religion more after *Homer*, then after the ſcripture. Moreouer to declare what ſhould be meant by Hornes like a lambe,in the vſurping *Vicar of Chriſt*, we haue a certayne name poynted at:whoſe frame and force wyll ſhew the matter. Many mens names there be in the *HOLY BOOKE*, of fit markes for thinges that men conceyue of God, or would fynde in them ſelues. And in the ſuppoſed barren places,as in *Ezra* great fertility of wyſedome groweth. From thence hither God geueth vs a number attributed vnto a man,which will ſhew vs what mans name beyng opened for the force will vtter the ſtate of the beaſt: and we ſhould make more accompt of the golden wiſedome herein conteyned,then *Salomon* would

Apoc.13,3
Apoc.17.11.
Apoc.13,11.

Reade the forged donation of Conſtantine.

Ezra.2,23.

of

of the 666 Talents of Golde, which he receyued yerely. 2.Chron.9.13. The booke of *Num.* as *Ierome* marked, conteineth the mysteries of Arithmetique. For that booke *Midras Tillin* rightly obserueth great religion cõteined in the names that be therein: that they are not Egyptiacall, but fit for Gods children. As doutles they are apt touching notation for the first borne recorded in the Heauenes. *Heb.* 10. *ELI-TZVR, GOD-IS-MY-ROCKE: TZVRI-SHADDAI, MY-ROCKE-IS THE ALSVFFICIENT*, These shew how the summe of Religion is conteyned in their names, whereby that nation woulde not soone vnderstande the terme ROCKE, *Math.* 16. of a bare man of *Abrahams* seede, nor ioyne with *POPES* for the supreame Rocke of the Church. The booke of *Ezra* is much of the same kinde: but in that age men had lesse regard to the diligent wisedom of their fathers, as the *Midras* also remembreth. Thence we haue a name marked by a number: wherin both must be considered. The number ordeyned, is 666. by which we find out a mans name fyt for the wofull *POPES*. In *Ezra* Chap. 2, 13. it is written, *The sonnes of ADONIKAM vvere 666.* Here then a name of a man by a number is shewed: And what myght his name meane? *Adonikam*, is by interpritation A God standing vp. VVhat name can better agree with the *POPE*, the man of sinne that speaketh with the mouth of the Dragon most tragically, I am a God vpon the earth. The *Pseudo-catholikes* them selues say: the *POPE* is God vpon the earth. The *POPE* is Lord of Lordes, and hath the authoritie of the King of Kinges ouer his subiectes. And is not he then the only man to whom properly belongeth the name *ADONIKAM*? Seeing he setteth vp him selfe in the Temple of God, as if he were GOD. *Antiochus Epiphanes* who started frõ *Rome* & set in the Temple the Idol of *Iupiter Olympius*, did not so much exalt himself aboue God. The *POPE* began to stand vp a Lord, when impudent *Boniface* gate the supremacy by the murtherer *Phocas*. But that mystery of iniquity wrought further to the quickenyng of the beast, in that sad tyme of *Gregory* the third For he to strengthen Idolatry, excommunicated *LEO* the Greeke Emperour, putting downe Images, though he did that by the concent of councell, vpon the expresse commandement *Exod* 20. That excommunication kindled sedition, which inflamed the *Longobardies* against the Emperour. After that he lost first the *Exarchy* of *Rauenna*, and in processe of time the gouernment of *Italy*. VVhen the *Longobardies* increased stirs in *Italy*, and the Greke Emperors troubled at home, vpon the former sedition for Images, were lesse able to help *Italy* and *Rome*: *Charles* the great is moued to wars vpon an iniury done by *Desiderius* king of the *Longobardies* to himselfe. And (as defenders prosper) He put *Desiderius* besides his owne kingdome, and holding *Italy* then by that conquest, kept it still. This breach in the Empire came by the *POPE* and his Idolatry *Charles* the great gaue much reuenues to aduaunce holy knowledge, being taught by English *Alcoinus* and sundry of his posterity folowed him. All their liberality the *POPES* labour to turne from paynefull study, to superstition and their owne power: and at the last perswade the people, that they had authority ouer the Empire and prescribe Idolatry through all the Empire: reuiuyng the olde Beast. Now for the other poynt, the bearyng of the *NVMBER* of his name:

As in the booke of Numbers & in Ezra the names of numbers were to be diligently regarded.

Baldus in C. ecclesia vt sit pendeas fol. in cap. ego N. de Iureiur. Dan. 11. 2 Thessa. 2. 1. Mac. 1, 57. R. Abr. Adonis. Zonaras booke. 3.

To beare the number of the beast's name, what it is.

it is all one as to haue a marke in hand or forehead, worke or any profeſſion: but that the alluſion is fetched from *Ezra.2,13.* For as the ſonnes of *ADONIKAM* make vp the number *666*: So they that be the *POPES* babes, and hold him to ſtande vp as GOD in the Church, are ſayde to haue his names number. And for moſt cleare condemning of *Rome*, marke who the woman is that rideth vpon the beaſt. *Apoc. 17.* One running by may ſee. Any liuing when *Ihon* wrote would graunt *Rome* to be there condemned. ‡ In S. *Ieromes* dayes it was doubtles, the *Grekes* ſtill are of that iudgment: *Rabanus* and *Albertus* note how manifeſt it is: the *Ieſuites* cannot deny it: but they ſhall ſtriue againſt their owneſelues. And that place is a key to open a gate to the other viſions: through all which *Rome* is condemned extreamly.

From this *BABYLON* came Idolatry, which cauſed CHRIST to caſt fyre into the Earth. And though as it were ſeauen Trumpets ſounded all points of dealing and doctrine, men would not heare what God ſpake to the congregations. *Full often did the Emperours badnes (ſpecially in *Mauricius* and *Phocas*) cauſe hayle and fyre to be mixt with blood. § The ſupremacie of *POPES* was a Mountaine of fire caſt into the Sea. * Their ceaſing to be Paſtors maketh a Starre fall from Heauen. Thereupon to the Church cloſely, as openly by *Mahomed* folow great harmes The Star fallen from Heauen, was an Angel of a congregation: his ſedition is a Torch: his deadly corrupting Scriptures is VVormewood making bitter waters. In a ſhort time they that ſeemed to be as thoſe in *Gen.37.10.* the Sunne, Moone, and Stars, be much darkened. After this the Star that fell frō the heauenly congregation, the *Pope* worketh ſtrange things: by the keyes of the Pit he looſed out a ſmoake of hereſies, that darkened Sunne and ayre: all brightnes of Scripture. Thence ariſeth his Cleargie, which moſt liuely is expreſſed. They be Locuſtes for their idle bellies, and troupes of loyterers: they be Scorpions for cloſe poyſoning doctrine: And the Tayle is the Prophet that ſpeaketh lyes. They are for the warres which they make, and ſtrengthening of their owne Authoritie: as Horſes ready for battel: with wings of Charrets: with teeth of Lyons, with habergions of Iron. For ouerrunning Magiſtrates, they haue crownes of counterfeite Golde: for priuate ſtate in pretence: they haue faces of " men: for Cloiſterkeeping and womanly life: and for many of woman ſexe, they haue hayre like women. Theſe notes all agree moſt fitly to the *Pſeudocatholiques*.

Now conſider *Moamed* or *Machumed*, whom God gaue vp to a blynde minde, and effect in errour, that by him Chriſtians might ſee, what miſchiefe might aſwell come by *Popes* ſupremacy. This *Moamed* an Iſmaelite being a poore man, till he maried a widow welthy and of high countenance: hauing the falling ſickneſſe, whereby the widow was ſory that ſhe matched with him, perſwaded her by himſelfe and others, that his fits were but a trance: wherein he talked with the angel *Gabriel*. The woman made women beleeue that her husband was a Prophet: afterwards men by helpe of certaine Hæretiques ſet the falſe Prophet forward. From *Iudaiſme*, *Arrius*, *Neſtorius*, and his owne brayne, he frameth a doctrine. Much he was oppoſite to the *Pope* as in polygamy againſt his *Monachy*: much in the ſame kinde, as that he hath the keyes of

PARA-

*Tertul. *againſt the Ieŵes and* Ier om. *Ep.17. Cha.6. and the Greke* Scholiaſte *dealy cōdēning* Rome, *made the* Ieſuites *mad to ſeeke rediculous diſtinctions. See their Teſtaments notes. Apo.17. There they bite their owne tongue.*

** 1. Trumpet.*
§ 2. Trumpet.
‡3. Trumpet.

4. Trumpet. Gagneus *a Papiſt cōdemneth here Popes Cardinales, & Biſhopes.*

5. Trumpet. Eſa.9,15.

"*Here the terme Man is vſed, as* Dan.*7 in the Lion, Ver.4. and litle horne v.8. compared with. Cha.11,21. for priuate, and without right of gouernment politicall.*

PARADISE: as the *Popes* were then ſomewhat talking of S. PETERS keyes. Both had Keyes of the Pit. He preuaileth ſo by force of his wilde company, and guile deceyuing the ſimple: that before his death he winneth * *Arabia*, and the countries about *Euphrates*. The ſonnes of *Iſmael* aſhamed of *Agars* name, borowe from *Sara* the terme of *Saracens*. The *Pope* was bolder, that taketh from God the title HOLYNES. His ſonnes of darkenes folow him that appropriate the name of *Catholikes*, being but *Pſeudocatholiques*. Both in their deceit encreaſe much: the one by ſucceſſe in warres, and one point of plaine trueth: that Images might in no wyſe be worſhipped. The other proſpered by teaching a ſhort way, ſuppoſed of Saluation, to know and feare God ſo farre as an Idole did moue to vnderſtanding and reuerence. The *Pope* was mighty in cauſing Starres to fall from heauen. *Agarenes* preuayled in conqueſt of the earth. Theſe countries in ſpeedy proceſſe were ouerrun, *Phœnicia*, *Paleſtina*, *Ieruſalem*, all *Syria*, *Perſia*, *Armenia*, *Spayne*, *Sicily*, *Crete*, much of *Italy*, *Calabria*, and all *Longobardia*: euen to *Rome* once great. But God would haue there a throne for a vicar of *Pilates* holynes: and *Cittim* to holde ſuch *Abaddon* vntyll the end. At the laſt thus the *Turkes* ioyne with them. VVhen the *Saracens* had conquered much they make fiue mighty Empires. In *Spayne*, *Libia*, *Egypt*, *Babilon*, and *Perſia*. *Machumed* of *Imbrael* king of *Perſia* hauing warre agaynſt *Babel* and *India*: hireth three thouſand *Turkes*, to whom one *Tangolipex* was generall. They by name and place ſhoulderyſe from *Togarma*. In *Herodotus* the name *Iyrkes* is recorded: where the place ſomewhat argueth the men to be the ſame. Theſe helping *Machumed*, at laſt fell to a mutany, and to auoyde puniſhment, ſhronke to a place of great vantage for ſafety. VVhom *Muchumet* ſeeking to repreſſe, by vnheedines loſt 20000 of his men: being angry, pulde out his Captaines eyes, and threatned to put all the other Souldiers to open ſhame. The Souldiers fearing, fled to *Tangolipex*. *Muchumed* with all his power cõmeth againſt him: is kyld in the field, and *Tangolipex* proclaymed *Sultan*: (that is, Ruler) of all that *Machumed* had. The terme *Sultan* is in *Daniel* 3. That *Iſrael* was ſcattered neare the Turkes: I ſhewed before. Thus from *Euphrates*, *Saracenes* and *Turkes* ſprang to haue thouſands of thouſands: to be foure Angels of Gods wrath vpon Idolaters, ready for houre, day, moneth, yeere, as Idolatry and other ſinnes prouoked God. As their conuerſation, ſo their deſcription is after the *Pſeudocatholiques* rate. VVhich through theſe find meaſure for meaſure. Their force is Horſes: their courage is Lions heads. Theyr great deſolation which they make, burnyng where they go, is Habergions, fiery blew and brimſtony. Theyr might, and doing this vpon a word, is fire, ſmoke, and brimſtone, comming out of their mouthes. Their falſe Doctor, guyding theyr rule, is the tayle lyke a Serpent, that draweth as Papiſtry to the ſecond death.

The § Greeke Emperors vnderſtood that for Idolatry they were puniſhed: and by learned counſell did repreſſe it vehemently. From *Leo Iſauricus* to *Theophilus*: who could not abyde any Picture to allure the minde: which ought to regarde not ſhadowes, but trueth. Yet after his death Idolatry confirmed in old *Rome*, came ſo to new *Rome*: that *Saracens* Angels from *Euphrates* were let looſe. This came from *Papes* turned to *Popes*: from Fathers to *Deuels*. The deſcription of Satã the Dragon is therfore like the Romane power, with red colour, ſeauen

* *As* Iſmaels 12 *ſonnes of olde dwelt frõ* Sur *to* Chauilah.

6. Trumpet.

The Saracens *be as naturally of* Sara, *as the* Pope *hath truly holines, and as the Papiſtes are* Catholiques.

Of Moamed *reade* Cedre. *Fol. 633.* *and* Vol atr *Lib. 12. in* Arab. Herodot. in Melp.

In the Caldy. Dan. 3.

The Saracens *deſcription is much after the* Papiſtes.

§ Cedrenus & Nicephorus *tell this, thogh with malice.*

Papas *is Father, and* Popes *deuils.* Euſt. *vpon* Homer.

The deſcriptiõ of Satan by Romes *armes opẽly argueth* Rome *to be* Satãs *throne.*

heads and Diadems, and ten hornes. Though Satan stroued by might and guile: yet trō the time of our Lord his death he was tyed a thousand yeres from deceyuing generally. For Martyrs and other faythfull that thousand yeres learned the lyfe of Christ: and reigned with him. As for the faithles dead in sin, Satan was not tied to thē, who would not be holy & happy, in knowing the first resurrectiō. But after 1000 y. Satan was let loose euery where, and few found Martyrs that held cleere the testimony of Christ. *Gregory* 7. manifestly held the throne by Satan. And *Urbanus* that confirmed his decrees, was in the same condemnation. He no lesse besieged the holy city of Christians in all his proceedings, and became a mountaine of Fyre in the myddes of the sea: specially in kindling the ‡ warres for *Ierusalem*: and causing that place to be counted styll holy. There nygh 200 yere fell the force of the VVest, whereby Emperours and Kings were weakened, to be vnder the *Popes*. Vpon the same the *Saracens* more hated the Christians of the east: VVhen they marked our Idolatrous and superstitious conspiracies. So long sharpe warres neuer were in the worlde, of such calamities to both sides. The places by old names, fall properly within the text: for plagy *Antioch* was buylt by that *GOG Ezek.38*. And *Ierusalem* was called the Holy Citie: notwithstanding here the foure quarters of the earth, and troublers of the Christians be meant. *Now the *Pope* kyng *Abaddon* of *Gyges* sleight by mans helpe cannot be ouerthrowne, But *Michael* that stood on the waters, and calmed the old *Gogs* waues, standeth and sweareth in like sort against him. Seauen thunders declare the thunder of hys power: seauen Angels power vpon the beast going to destruction, the last Plagues from seauen Cups of Gods wrath.

In quietnes they haue filthy Boyles, in troubles lesse and more, theyr wars are turned to blood That holynes throne is vile in Satans darknes, and for trechery they finde burning affliction. For Idolatry styll they from East and *Euphrates* mightely preuaile: and when they styrre theyr Kings against vs in the VVest: theyr three froggy spirits, that of imperiall power, that of false prophecy, that of Satans sleight: all three bryng theyr Nauy, and other force, as to the waters of *MAGEDDON*, to be cut in peeces. They shall feele the seuenth Cup of wrath, and heare the seuenth trumpet: when Nations oppresst by them, learne skilfully to sing, *HALLELV-IA*: and with vnderstanding can praise the Lord. Euen the Lord must consume this bad king *Abaddon* of *Citrum Italy* in the end, at his glorious appearyng. As those Beasts in *Daniel* by the first comming of *CHRIST* into the world, were wholly consumed: for whom God sate on a fiery Throne: So the Beast compounded of those Armes, shall peryish at the second: For whom a whyte throne of iustice is openly reuealed. By sentence thence the false Prophet *POPE*, and the Beast of his auctority shall aye feele Gods wrath, vntyll they both be cast to the Dragon into Brimstony fire. Euen so, Amen. Holy and iust are thy iudgements O Lord, the king of the Saincts.

After the destruction of *Babylon*, let vs behold the saluation of *Syon*: which mountayne the Lords death lifted aboue all Mountaines: that all Nations might folow the Lambe vpon it At *Ierusalem* the Disciples receiued power from aboue: beyng together about an hundreth and twenty soules: to declare the great works of God, in rayfing his sonne from death. Then were *Iewes* from all Nations vnder Heauen at *Ierusalem*. *Saincte Luke* reckoneth them much after the countries,

‡ *In the yeere* 1085 Volaterr. *Of the warres writeth* Guilhelmus Tyrrius Abbas, Vrspurgensis Benedicta Coltus, Paulus Emilius, Volaterranus, *Geo. 12. and in part Latine Writers of English stories.*

**So that Apo: 14. the blood reaching to the Horse brydles 1600. furlonges, fitly is spoken of this warres for the land of* Israel: *for in* Salom. *Temple blood reached to the horse bridles: and the whole land of* Israel: *(through all which this warre went) is holden 1600 furlongs large in* R. Menachem *vpon Gen. fol. 60.*

Esa. 2, 2. Mich. 4, 1. Apo. 14.

into which men were first scattered vpon the confusion of tongues, for the building of *Babylon*: and according to the kingdomes that oppressed the faythfull *Ebrewes* after *Babels* ruine by *Sem* and *Iapheths* posterity. The number of an hundred and twenty to speake to all *Iewes*, that from far Countries came to *Ieruſalem*, was fit to reuiue the story of their dispertion vnder *Darius* and *Cyrus*: when by decree of *Madai* and *Paras* the God of heauen was preached: *Cyrus* sent *Iudah* to buylde *Ieruſalem*: and *Gabriel* tolde what yeere, day, and houre, *CHRIST* should dye. That Prophecy made them come that yeere to *Ieruſalem*, to looke for the kingdome of Heauen to appeare. Then from *Syon* was the Law to go forth, and the word of the Lord from *Ieruſalem*, euen when the most Holy by his death had confirmed the testament for many. The learning of saluation by *Grekes* hence first taught: was that dwelling of *Iapheth* in *Sems* tents. Hytherto was that place glorious by the blessing of *Sem*, who vnder the person of *Melchisedec*, was styl aliue in description. *Gen. 14, 18.* To which description the *Iewes* were to looke, that *CHRIST* might be knowne to be God the iust king, heyre of the world, faithful ouer his owne house, a finisher of *Aarons* office, of all Sacrifice and Offring, an eternall sacrificer by once offeryng himselfe. In this Citie they receiued power in a strong wind, in fiery clouen tongues, were filled with the holy Ghost, and could speake to euery one his owne language. So the *Ieruſalem* from aboue was to be buylt, that all nations might worke in it, as contrariwyse by tongues not vnderstood, the woorke was but *Babylon* a confusion: and men scattered caused the name *Synear*: and were estranged from the tentes of *Sem*: and lyfe of God, without whom beyng their guide, they perish for euer. Hence the Disciples went foorth to teach how *CHRIST* was to suffer: to aryse from death, and to giue saluation to the world.

That worke they performed by the strength of God: who confirmed theyr doctrine with signes, wonders, powers, and gifts of the holy spirite, according to his wyll. Some of these godly Angels soone did seale theyr doctrine with theyr blood: some later ended theyr goodly combat: some liued to see *CHRIST* come in his kingdome with power: when the word was fruitfull in all the world: and that citie was built by Fishers of *Galilee*, which is called *IEHOVAH-THERE*.

Then tongues, Nations, and people of all kingdoms departed from the power of darknes, by faith and obedience to the kingdome of Christ, giuing honour and glory for euer to the king euerliuing, holy, vnuisible, God, only wise. Of the *Iewes* there held still the faith an infinite number, termed by thousands 144 after their reckoning of many. These with vs Heathen come to the feast of Tabernacles with Palme, crying *HOSANNA*, Saluation to God, and to the Lambe. This company of faithfull soules, called to the blessed mariage of the Lambe, are a *Ieruſalem* from Heauen. *Apo. 3. & 21. Ebr. 12.* Though such glorious things be spoken concerning this citie of God: the perfection whereof cannot be seene in this vale of teares, yet here God wipeth all teares from our eyes, and each blessing is here begun. The name of this citie much helpeth *Iewe* and *Gentile*, to see the state of peace. For this is called *IERVSALEM*: and that in *Canaan* hath Christ destroied. This name should cleerely haue taught both the *Ebrewes* not to looke and pray daily to returne to *Canaan*: and *Pseudocatholiques* not to haue fought for speciall holi-

Ieroms vpon Dan. 6.
Dan. 6. and 9.
2. Chr. 36, 22.
Ezra. 1. 3.
Luke. 19. 11.
Esa. 2, 3.

So Midras Tillim vpon ps. 120. reckoneth the gates of the Ierusalem to come.

holines there. VVe liue in this by faith, and not by eyesight: and by hope, we behold the perfection. Of this Citie saluation is a wall, goodly as Iasper, cleare as Christal. The foundations are in number twelue: of twelue precious stones, such as *Aaron* ware on his brest: all the woorke of the Lambes twelue Apostels. The Gates are twelue, each of pearle: vpon which are the names of the twelue Tribes of *Israel*: of whose faith al must be, which enter in. Twelue Angels are conductors from east, west, north, & south: euen the stars of the churches. The citie is square: of Burgesses setled for all turnes. Here God sitteth on a Throne, like a Iasper & Ruby, c. mfortable and iust. The Lambe is the Temple: that a 3. Temple should not be looked for to be buylt. Thrones twise twelue are for all the Christians: borne of *Israels* 12, or taught by the Apostles: who for dignity are Seniors: for infinite, are termed but 24, in regarde of so many Tribes and Apostles. Here the Magisty is honorable: as at the deliuerie of the law, from whose throne thunder, voyces, and lightninges, do proceed. Here oyle of grace is neuer wanting: but burning with seuen Lampes, the spirites of *Messias, of wit and wisedome, ot counsell and courage, of knowledge & vnderstanding, & of the feare due to the eternall. Here the valiant, patient, witty, & speedy, with sharp sight, are winged as those *Seraphim* that wayted on Christ: when ten calamities, and vtter destruction was told for the low *Ierusalem*. They of this Citie are not as *Israel*, after the flesh, which would not see for all the wōders that our Lord did. But these redemed by his precious blood are full of eyes, lightened by Lampes, the glory of *IEHOVAH*, and beholdyng Christ through all the Prophets: a performer of our faith, sealed of God: sealer of all vision, opener of seales for the stories of the Church. Here is the true light, where the saued walke. Hither kingdomes bring their glory: Hither the blessed Nations cary their Iewels. This is a kingdome vncorrupted, which shall not be giuen to a strange and vncleane people. They must be written in the booke of the Lambe, & chosen of eternitie, sanctified of God, which here be citizens. Through this there gusheth a streame better then the foure in *Eden*: a streame of lyuely waters by beliefe in Christ, as those waters flowing from *Lebanon*. Here is that Tree of lyfe in the middes of the Paradise of God, with leaues to heale the nations, that wyll be cured, while it is said to day: with twelue fruites, to giue foode continually: to such as feede also vpon the laid Manna: who after death, receiue the crowne of Iustice and life, the morning starre, white clothing, and the white stone: wherin a name is written, equall to all the Law, *Deut.* 27. 2. The first state of the first *Adam* in the first Paradise was glorious: This is better. And as *Moses* began with the terrestriall, so the holy word endeth in the celestiall: that to wheeles full of eyes, may the writ of trueth be compared. The full consent and melody of Prophets and Apostles: how their Harpes are tuned on *Mount Syon*, it will fully appeare in the full sight of peace: when our bodies are made conformable to Christ his glorious body in the world to come: and our eyes shall see the Lord in that *Sym.* For that comming, O thou whom my soule loueth, be lyke to the Roe vpon the mountaines. Amen, euen so come Lord Iesus. Then we shall in perfect holines worship thee: to whom the Angels alwayes giue holy worship: saying, prayse, and glory, and wisedome, and thankes, and honour, and power, and might, be vnto our God for euermore. *Amen.*

* Talmud *in* Sanedrin, *Cha.* Chelec, fol. 73. b.

Iohn. 6.
Dan. 9, 24.
Apoc. 6.
Esay. 60.
Apoc. 21.
Esay. 35, 8.
Aggi. 2, 8.
Dan. 2, 44.
Ephes. 1. 4.
Ephes. 2, 19.
Ioh. 7. 38.
Cant. 4. 15.
Apoc. 2.
Psal. 95. 7.
2. *Tim.* 4, 8.
Apoc. 2.
Apoc. 3.
Phil. 3, 21.
Cant. 1, & 3.

In the image and fower beastes, written in Chaldy, Daniel
might not name the oppressours, nor the Iewes the oppressed:
But at Babels fall, in the ram and buck, he nameth
them to his Ebrewes, wyghtinge in chrewe

An Abridgement of Iudahs stories, from Iakim to our Lordes dayes, cometh here: the 4 beastes teach the same: ye two, all but the head .500

The greatnes of NABVCHADNEZARS
Empire which in Strabo. is, reached vnto
Spain: and the Kings punishment. Daniel. 4

The empire of Rome, that crucified our Lorde and seruith Satan in might and hypocrisy, is pictured thus in Gods worde.

For another copy see Syn 7.60.114

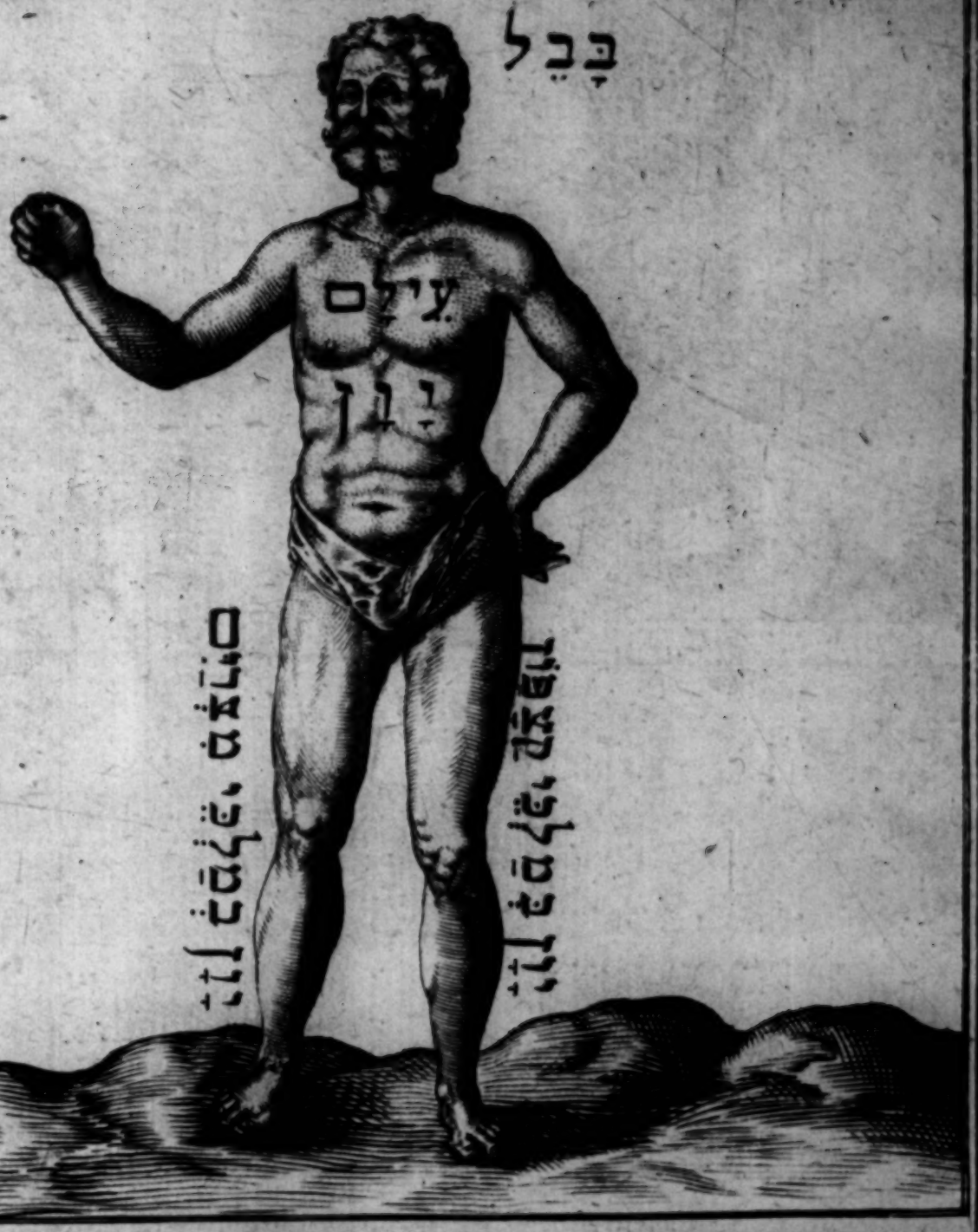
2

Steinschneider 807-

205; 06

* מלכי שוקי חצלם עשר קרנים מלכי ז מיון

פֵּירוּשׁ חֲמֵשׁ וְקַרְנָא קַשְׁנָה שִׁבְלְתָּח רֶת גַּשְׁנִים
וְחֲצִי וּפֹה כֹּל רִשְׁעָתוֹ יְמִים בֵּשׁ הוּא אַחֲרִית חֲזוֹעָם



אֲפֵס יָיִן אַרְמִילוּס חֲמֵץ יֶלֶד אֵל
שְׁמוֹ יְחוֹוָה צִדְקֵנוּ אֲבִי עַד מָשִׁיחַ

אַרְמִילוּס חִכְרִית אֶת מָשִׁיחַ מִעַצַּת
חַנָּחָשׁ: עַל כֵּן מִשְׁלֵי הָרִאשׁוֹנִים נִשְׁלָיוּ

נג הַמַּחֲרִיב מִקְדַּשׁ יְיָ מַעֲשֵׂה ז״שָׁנִים נִשְׁתָּוֶה
לְבָהֲמָה ז״שָׁנִים: מָשָׁל לְכָל מְלָכִים ע״עז מִיר מ״מ

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מושב בני נח

אבימאל
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יקטן
דקלה
אוזל
תגבל
אשכנז
תוגרמה
חצרמות
ריפת
משך
כשרי
מדי
שלף
אלמרי
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ארם
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